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ABSTRACT

This resource packet looks at the migration flows from six countries in Latin America: Mexico, Dominican Republic, El Salvador, Guatemala, Haiti, and Cuba. Students will develop an understanding of some of the conditions that exist in both sending and receiving communities, of the connections that facilitate migration, and of the causes of these movements. The activities focus on developing multiple perspectives through the analysis of migration issues. The 10 activities include: (1) "How Do You See It?"; (2) "Why Do People Move?"; (3) "Migration History"; (4) "Corridos from Mexico"; (5) "Visa for a Dream" (Dominican Republic); (6) "Children of El Salvador"; (7) "Seeking Asylum" (Guatemala); (8) "Shipwrecked between Countries" (Haiti); (9) "Balseros from Cuba"; and (10) "Migration Mosaic." Each lesson contains supplementary handouts and support materials. Several primary documents are incorporated into the lessons to present students with a range of perspectives on the topic being studied. Activities address a variety of multiple abilities, including linguistic, visual/spatial, musical and dramatic abilities. Contains 13 references. (EH)

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Why Do People Move?

MIGRATION FROM LATIN AMERICA

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PACKING SLIP

Why Do People Move? Migration from Latin America

Why Do People Move? Migration from Latin America contains the following packets:

•One packet which includes: *(6) Data and Map Cards (blue) *(3) color Resource Cards *(6) Activity Cards (green) *(17) Resource Cards	•One packet with a Master copy of the entire unit •One audio tape with two songs •One three-ring binder

Activity One: Mexico
Activity Card
Data and Map Card
3 Resource Cards (Resource Card 1: "The Dishwasher/*El Lavaplatos*"; Resource Card 2: " The Wetback Cockroach/*La Cucaracha Mojada*"; Resource Card 3: Quotes)
Individual Report
Audio tape (Recording of the song "The Dishwasher/*El Lavaplatos*")

Activity Two: Dominican Republic
Activity Card
Data and Map Card
4 Resource Cards (Resource Card 1: "Visa for a Dream/*Visa para un sueño*"; Resource Card 2: New York Times article; Resource Card 3: Associated Press article; Resource Card 4: New York Times article)
Individual Report
Audio tape (Recording of the song "Visa for a Dream/*Visa para un sueño*")

Activity Three: El Salvador
Activity Card
Data and Map Card
4 Resource Cards (Resource Card 1: Drawing; Resource Card 2: Drawing; Resource Card 3: Drawing; Resource Card 4: Letter)
Individual Report

Activity Four: Guatemala
Activity Card
Data and Map Card
2 Resource Cards (Resource Card 1: Declaration for Political Asylum; Resource Card 2: Pictures)
Individual Report

Activity Five: Haiti
Activity Card
Data and Map Card
4 Resource Cards (Resource Card 1: Haitian Art; Resource Card 2: Poem; Resource Card 3: Political cartoon; Resource Card 4: Pictures)
Individual Report

Activity Six: Cuba
Activity Card
Data and Map Card
2 Resource Cards (Resource Card 1: Interview with pictures; Resource Card 2: Graph)
Individual Report

We suggest that teachers laminate the Activity Cards, the Data and Map Cards, and the Resource Cards. For more details on how to use this unit please refer to the Teacher Preparation section on page 27.

WHY DO PEOPLE MOVE?
MIGRATION FROM LATIN AMERICA

A Curriculum Unit for History and Social Studies
Grades 6-10

Developed by

Lucía Nuñez

and the staff of the Latin America Project
Stanford Program on International and Cross-Cultural Education (SPICE)

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Unit Introduction

MIGRATION FROM LATIN AMERICA

> There are three demographic variables that shape human communities: birth, death, and migration. Birth and death are discrete and predictable, but migration has no limit. From the beginning man has sought to escape or improve his condition. This is a human attribute, part of what it means to be a human being. We are explorers, we search for food and freedom, we have sought to capture new lands and new people, and we have fled to escape the great catastrophes. This is how we have mapped the face of the earth. This is how we have advanced. The differentiation of races, languages, cultures, and settlement patterns, the peopling of entire continents, the dispersal of technologies and skills that led to the agricultural, industrial, and scientific revolutions are all founded in migration.
>
> —Marilyn P. Davis, Letter to author, March 18, 1993

Rationale

Historians and anthropologists provide a lens that allows us to see the history of humankind from a vantage point outside of our daily existence. This lens gives us insights into the causes and consequences of our immediate actions; it allows us to make connections between those actions and the past and the future; and it places those same actions on a continuum of the human phenomena that shape history. As educators we attempt to provide these lenses for our students as we teach history and social studies. We encourage students to see the importance of these connections and to understand their place in history.

Migration is a human phenomenon that needs to be studied with these lenses on; the reasons people have migrated fill the history books from the study of ancient peoples to modern times. The most recent waves of migration from Latin America provide a wealth of information for future historians and anthropologists to study. We are living in and are part of a process that merits attention and consideration. In the midst of it, we lose sight of the bigger picture. We fail to see the repetition of history. We struggle with the political issues bombarding us in the media, in our schools, and in our communities. One of the goals of *Why Do People Move?* is to give students tools so that they can look beyond the immediate circumstances and gain insights into the historical process of migration.

Why Do People Move? looks at the migration flows from six countries in Latin America: Mexico, Dominican Republic, El Salvador, Guatemala, Haiti, and Cuba. Students will develop an understanding of some of the conditions that exist in both sending and receiving communities, of the connections that facilitate migration, and of the causes of these movements. These six countries were chosen because they experienced some of the largest migration flows in and from Latin America during the 1980s. One case, the *balseros* from Cuba, was selected to illustrate a new

pattern emerging from that country. In addition, one of the goals of this unit is to promote an understanding of the reasons people have for leaving their community or country.

Migration to Latin America has shaped that region's history: ancient peoples came down from the north following herds and occupied Central America; Europeans came in search of spices; and African slaves were forced to the islands in the Caribbean. Other groups—from Chinese escaping the labor conditions in North America to Jews escaping the concentration camps in Europe—have migrated to the region. The movement of people from rural areas to urban areas is another pattern visible in Latin America. The pattern of out migration from Latin America now shapes that region's development. The decade of the 1980s saw an increase in the numbers of people migrating from Latin America.

Migration is a complex process that extends beyond borders, connecting communities and producing interactions between people. *Why Do People Move?* attempts to present one dimension of this process of migration from Latin America—the factors that influence and shape a person's decision to leave his or her country. The cases in *Why Do People Move?* do not represent all the reasons people leave their communities but rather some of the more visible ones. With each case, students explore this question while they learn about a particular cultural element of that country.

Unit Goals

- to expand students' knowledge and understanding of some of the reasons people leave their countries
- to promote an understanding of the obstacles people face when deciding to move
- to promote an understanding of the complexities of migration
- to make connections between students' own experiences of migration and the cases presented in the unit

Curriculum Connections

This unit was designed to be used in grades 6 through 10 in social studies or world history. It can be used as a supplemental unit when studying immigration as part of the history of the United States or when studying contemporary issues.

Group Work

This design of *Why Do People Move?* is based on many years of research in the Stanford School of Education by Dr. Elizabeth Cohen, and more recently Dr. Rachel Lotan, on how to increase student access to learning through group work. This research by The Program for Complex Instruction led to the development of a teaching approach and a model for curriculum materials. The teaching approach itself is a complex one and involves intensive staff development for full implementation. These materials are not designed to introduce that approach to the novice. They do, however, fit the model for curriculum materials and may be useful to teachers using the complex instruction approach. It is our hope that material developed in this way will also be useful to teachers using other cooperative, small group teaching strategies.

Group work units contain 6-8 activities organized around a big idea, central question, or major concept of a discipline. Students rotate through a series of group activities designed to stimulate thinking and discussion about the big idea. When students report the results of their investigations, the teacher needs to ask questions that probe the students' understanding, make connections among the different activities, and address the fundamental content of the unit.

At the heart of these curriculum materials are resource materials which draw heavily on primary sources and provide students with greater access to the academic content of the unit. When students examine photographs or listen to tapes in addition to textual material, they have increased access to the learning task. Even students who cannot read at grade level will participate more.

Each activity includes a group project that is multi-dimensional and encourages the use of multi-media. These projects give more students the opportunity to contribute to the success of the group and demonstrate and be recognized for their own competence and understanding of the content. Increased participation is related to increased learning. These materials combine a group project which reinforces the students' interdependence and an individual report which holds students individually accountable.

An important feature of this curriculum model is the open-ended nature of the questions. Most questions do not have one right or wrong answer and the group products also depend on the group's decision. This design feature contributes to the development of higher-order thinking skills.

In *Why Do People Move?*, three activities at the beginning are included to set the stage for studying the concept of migration. The *Skill Builder Activity* identifies a behavior—in this case, how the same information might be interpreted or viewed differently—that will be relevant for the unit. The *Concept Mapping Activity* encourages students to use their prior knowledge base to define some of the key concepts presented in this unit. In the *Orientation Activity*, students explore the migration history of a family member or a friend to make the connection between what they will be studying and their own personal experience.

At the core of the unit are six activities that specifically address the big question yet focus on different countries. Each activity includes a section for the teacher with background information on the country, extension questions to assist the teacher in debriefing the presentations, and a list of related issues to serve as further research or discussion items. The activity also includes a set of cards for the students: an *Activity Card*, which includes background information, questions, and a task the group must complete; a set of *Resource Card(s)*, which are needed to compete the task; a *Data and Map Card*, which shows the students the location of the country and gives some information on population and per capita income; and an *Individual Report*, which serves to enforce individual

accountability and to give the teacher a measure of the students' understanding of the big idea.

At the end of the unit is the *Closure Activity* in which students will portray their understanding of migration as a global phenomenon by collaborating on a group mosaic.

Multiple Abilities

In order to ensure access to learning, multiple ability tasks are incorported in each of the activities. The following is a list of some of the multiple abilities that the students will need to complete the various activities in this unit:

- Linguistic abilities
  - understanding how a text fits into the big picture
  - translating the message of the text into another form
  - identifying the main point of the text
- Visual and spatial abilities
  - grasping the message of a picture
  - recognizing symbols
  - noting details in pictures
- Musical abilities
  - hearing and creating rhythmic patterns
  - hearing and creating melodies
- Dramatic abilities
  - expressing feelings, messages, and situations through acting

Reference Materials

Cohen, Elizabeth G. *Designing Groupwork: Strategies for the Heterogeneous Classroom.* New York: Teachers College Press, 1986.

Icons

For easier references the following icons are used throughout the unit:

Group Activity

Homework

Teacher Background

Audio Cassette

Skill Builder Activity

How Do You See It?

Overview

The activity *How Do You See It?* will reinforce the idea that there are many ways to see the same thing.[1] Even though each group will be given the same information, they will order and interpret the information in different ways. Students will experience the process of building consensus and cooperating in order to complete a task. This activity will encourage students to think about how differences in opinions may arise. In each activity in *Why Do People Move?* students will receive resource card(s) with a variety of information. Each person and each group will interpret that information in different ways depending on their values, background, and previous knowledge.

Objectives

- to experience the need for cooperation and consensus building in order to complete a task
- to explore how different opinions might evolve even when the information is the same
- to investigate the challenges of consensus building
- to analyze some of the components of conflict and consensus building
- to relate the experience in this activity to the group work required in *Why Do People Move?*

Materials

- A set of Handout 1, *Story Cards*, for each group in the class
- Scissors
- Masking tape
- Markers
- Glue
- Cardboard or heavy stock paper to use as a backing for the cards
- Newsprint or chalkboard
- Pocket chart, easel or chalkboard to display the story cards

Time

One hour

The students will be examining six cases of migration from Latin America by reading texts, interpreting visual information, listening to music, and discussing questions. Migration is a complex process. In *Why Do People Move?* students will be examining one part of that process. How the students analyze and use the information will be an important part of this unit. Students will bring their own knowledge and perceptions to

each of the activities, and each group will have its own interpretation of the information presented. One of the goals of the unit is to help the students recognize how, even though they will all examine the same information, the results will change from group to group.

Teacher Preparation

Before the activity, make enough copies of Handout 1, *Story Cards*, for each group in the class. Each group will receive one set of story cards. Cut out each card and glue it on cardboard or laminate it so that it can be used over again. For the presentation of the different stories, have the students secure the cards on the chalkboard or an easel with masking tape. Or use a pocket chart to display the story cards.

Suggested Procedure

Creating a Story

1. Divide the class into six small groups. These groups should remain together throughout all the activities of the entire unit. These groups are formed now in order to prepare the students to work with their groups.
2. Explain to the students that their task as a group is to create a story with the cards that they have been given. They are to work together to decide in what order to place the cards. Once they decide on the order of the story cards, they should create a story that follows this sequence. Tell them that there is no right or wrong story and that each of their stories will be unique.
3. Allow 15 minutes for the students to complete their task.
4. Instruct the groups to decide among themselves how they would like to present their version of the story to the entire class. Encourage the groups to be creative with their presentation. For example, students may give the people in the story cards names, act out the story line, or mime the story and have the rest of the class guess the sequence.
5. Ask each group to present its version of the story. During each presentation, make sure that the group's story cards are displayed so that all the students can see them.

Debriefing the Activity

Once all the groups have had a chance to present their version of the story, allow the students to talk about what happened in their groups, and how the groups arrived at their versions. The debriefing questions that follow are divided into two sections. This section focuses on the process of completing the activity and on airing the feelings of the students. The next section focuses on relating the activity to the students' lives, on connecting the activity to controversial issues with which they are familiar, and on identifying the elements that can contribute to conflict.

- Describe what happened in your group.
- How did you feel completing the task? Did you have any problems completing the task?

- As your group worked, how many different versions of the story cards were discussed?
- How did you decide on the one version of the story that was presented? Were you all in agreement? Was there any disagreement?
- If there was disagreement, how did you resolve it in order to complete the task?
- Did you feel strongly about one version that you wanted the group to present? Why?
- Did the version of the story that you thought of get used? If so, how did you persuade the other members to use your version?
- How did you feel when your version was used or not used? If your version did not get used, what made you "give up"?
- Each group had the same story cards. Why do you think there are so many different versions? Did this surprise you? Do the other versions of the story make sense to you?
- Does this happen in your lives—you and a friend may see the same thing, but see it differently? Describe a situation when this has happened.

Debriefing The Elements of Conflict

Explain to the students that there are elements of conflict that are important to keep in mind when differences of opinion arise. All conflicts have a participant or participants. Each participant has goals which consist of values, or interests. A conflict occurs when the goals of the participants don't coincide. A conflict can be resolved or managed by the participants. With the Skill Builder Activity, the groups may have experienced conflict if one member of the group was determined to have his or her version used.

Ask students if they can remember a controversial issue that they have heard about at their school, in their community, or in the state or nation. Encourage them to think about a difference of opinion they may have had with a friend, a sibling, or a parent. Examples of controversial issues are: a dress code, the building of a highway through a community, the inclusion of gays in the military, abortion, or prayer in the school. Ask the class to identify one issue with which they are all familiar and use that issue to illustrate the elements of conflict.

- Think about this issue. What do you know about it ?
- What are the different sides? Who are the participants?
- What are the interests and values of each participant? Why do you think each participant feels so strongly about his or her goal?
- What kinds of things influence people to choose one side or the other?
- What influences people to change their opinions?
- How do the participants feel towards each other?

- With this issue, do you have an opinion about it? How did you decide what side to take?
- Pretend that your group was convinced that your version of the story was the only right one and everyone else was wrong. How would it feel to be in the "right" group? How would it feel to be in the "wrong" group?
- What would it take to make you "see" another version of the story cards?
- Why is it important to "see" other versions even though you may not agree?

Endnotes

[1] Adapted from Suzanne Kindervatter, *Women Working Together* (Washington, D.C.: OEF International, 1983).

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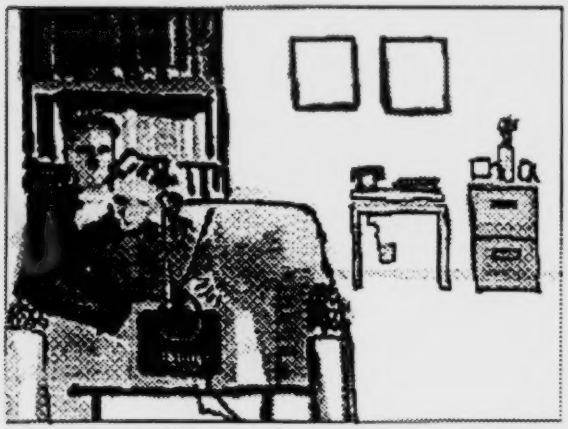
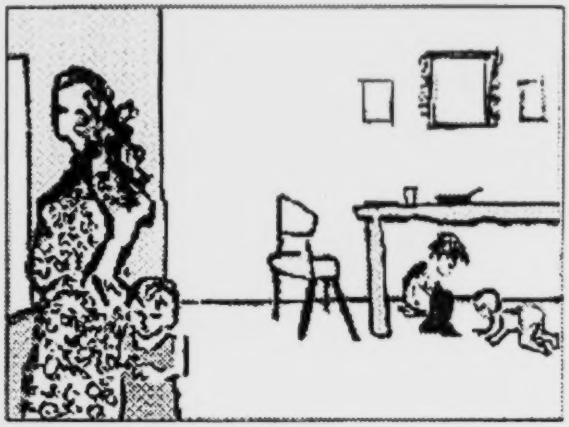
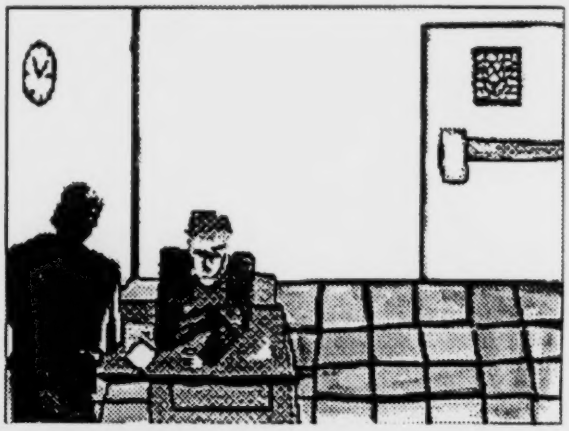
Story Cards







Drawings by Kimetha Vanderveen

Concept Mapping Activity _____

WHY DO PEOPLE MOVE?

Overview

Students will be introduced to the unit on migration by first brainstorming a list of the reasons why people move. The students then will work in groups to define key words that will be used throughout the unit.

Objectives

- to introduce the unit on migration
- to identify the prior knowledge base of the students
- to create a working list of reasons why people move
- to create working definitions of some of the key words that will be used in this unit

Materials

- Copies of Handout 2, *Key Words*, for each group
- Copies of Handout 3, *Key Words—Answer Sheet*, for each group
- Blank sheets of paper
- Pencils, and/or markers
- Newsprint or chalkboard

Time

One hour

A concept map is a method to assist students in organizing knowledge. The most general concept or idea is placed at the top or in the center of the paper. The student then thinks of everything she or he can in relation to this concept and writes these ideas on the paper, linking them in some way. This is an open ended way to explore what the student knows, what perceptions the student has, and what is important to the student. Concept maps can be used as a pretest and as an evaluation.

Suggested Procedure

Concept Mapping

1. If concept maps have never been used as a method in this class, it is recommended that the teacher demonstrates their use by picking a simple concept and mapping it out on the chalkboard with the assistance of the students. For instance, map the concept of change, or community. A sample concept map is included in Appendix A.
2. Explain to students that they will begin studying migration, looking at why people move from countries in Latin America.

3. Hand out a piece of blank paper to each student and instruct the students to write the question "Why Do People Move?" either at the top or in the center of the paper.
4. Ask the students to think about all the reasons why people move. Encourage them to think about their own experience in moving or about someone they know who has moved. Have them write words, phrases, or ideas on the paper and connect them with lines to the question. Some reasons are: natural disaster, war, to get a better job, to get a better education, love.
5. Initiate a discussion with the students about what they wrote. Asks the students: Why do people move? What are the reasons people leave their houses, their communities, or their countries? Record their response on newsprint or on the chalkboard.
6. When they have finished brainstorming, write the following words on a piece of newsprint or on the chalkboard. These words are some examples of categories for the reasons people move.

Economic	Political
Personal	Natural Disaster
Voluntary	Involuntary

   Ask the students which reasons are economic? Which are political? Which are personal? Ask them if some people have a choice when they move. Write the category next to the reason as the students label them. Encourage them to think about other categories to add to this list.
7. Explain to the students that as they study about migration from Latin America, they will be learning about six countries and the reasons some people have for leaving those countries. Tell the students that the reasons they will encounter in the activities are some of reasons people move but not all the reasons. They will also examine the conditions in the countries and the connections between people in sending communities and receiving communities.

Definition of Key Words

1. Explain to the students that in each of the activities on migration they will see some new words. They will work together in groups to come up with definitions for these key words.
2. Provide copies of Handout 2, *Key Words*, to each group. (Maintain the same groups that were created for the Skill Builder Activity.)
3. Instruct the groups to define as many of these words as they can.
4. When the groups have finished, give them copies of Handout 2, *Key Words—Answer Sheet*, and instruct them to compare their definitions with the *Answer Key*. Encourage the groups to have the *Answer Key* available when they begin the group activities. Also tell the students to add to this list if they encounter any other new words.

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KEY WORDS

Key Words	Definition
migration	
immigration	
migrant	
immigrant	
sending community	
receiving community	
refugee	
political asylum	
deport	
visa	
undocumented person	
displaced person	

KEY WORDS—ANSWER SHEET

Key Words	Definition
migration	Movement of humans or animals from one place to another.
immigration	Entering a country of which one is not a native or resident.
migrant	A person who moves regularly to find work, especially in agriculture.
immigrant	A person who comes to a country to seek permanent residence.
sending community	The place that a person is leaving.
receiving community	The place that a person is going.
refugee	A person that escapes to another country because of danger.
political asylum	Protection given to refugees by a nation or an embassy.
deport	To send out of the country.
visa	A signature or stamp given on a passport to show that it has been examined and that the owner can proceed.
undocumented person	A person who does not have the official documents to be in a country (also called *illegal*).
displaced person	A person who has been forced to move from their community to another one within the national borders.

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Orientation Activity

MIGRATION HISTORY

Overview

The purpose of the Orientation Activity is to introduce the students to the reasons people move by having them explore the migration history of a family member, a friend, or a neighbor through interviews. In addition, this activity will allow students to make a personal connection between the people they interview and the case studies they will be examining in this unit. Working in groups, the students will share the information they received in the interviews to complete a chart that examines the conditions and the connections motivating people to move.

Objectives

- to make connections between the migration history of a friend or a family member and the migration of the people presented in the unit
- to explore the reasons people move through interviews

Materials

- Copies of Handout 4, *Migration History Questionnaire*, for each student in the class
- Copies of Handout 5, *Reasons for Leaving Group Worksheet*, for each group

Time

- Introduction to Homework Assignment: 15 minutes
- Homework Assignment: Two-three days
- Groupwork: 45 minutes

Suggested Procedure

Introduction to Homework Assignment

1. Introduce this homework assignment by reminding students of the list of reasons they created for the Concept Mapping Activity. Have the list visible for the students to review.
2. Explain to the students that they will have a homework assignment to complete before they will begin studying why people move from Latin America. Hand out the *Migration History Questionnaire* to each student. Explain that they should choose someone they know that would be willing to be interviewed. They should think about someone they know that has come to live in their community from another community or country. Or they should interview someone in their family. Encourage student to trace their own family's migration history. Emphasize that they should try to obtain as much information as possible, but explain to them that it might be difficult to find out some information. Suggest to the students that they can record their interviews.

3. Write the words "conditions" and "connections" at the top of a sheet of newsprint or at the top of the chalkboard, making two columns. Explain to the students that for every decision to move, there are conditions and connections that influence the decision. The conditions in a community or country influence people to move out and also to move in. For example, a flood can destroy homes and businesses creating conditions that would influence a person to move. Connections also facilitate movement. Connections such as family members or friendly diplomatic relations between two countries may affect a decision to move.
4. Encourage students to think about the conditions and the connections that influenced the interviewee to move. Tell the students that the questionnaire is a guide and that they may want to ask other questions.

Group Charts

1. Once the students have completed their interviews, divide the class into the same groups that worked together for the Skill Builder Activity.
2. Tell the groups that each member should take a turn sharing what they learned from their interviewee. What were the reasons that person had for leaving his or her community or country?
3. Remind students of the discussion on the conditions and the connections behind the reasons people move. Tell the students that they will be completing a worksheet together using the information they received from their interviews.
4. Give a copy of Handout 5, *Reasons for Leaving Group Worksheet*, to each group.
5. Instruct the students to work together to complete this sheet using the information that they received from their interviews.
6. Ask the students the following questions:
   - Were there any similarities in the reasons the interviewees gave? Were there any differences?
   - What are some of the main reasons people move?
   - How does migration affect people?

Reference Materials

Zimmerman, Bill. *How to Tape Instant Oral Biographies: Recording Your Family's Life Story in Sound and Sight*. New York: Bantam Books, 1979.

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MIGRATION HISTORY QUESTIONNAIRE
NAME_____

Instructions: Find someone you know who has moved to your town from another place. This person can be a member of your family, a neighbor, a teacher from your school, or a friend. Interview this person to find out their migration history using this questionnaire.

Name_____

Place of Birth (city and country)_____

When did you leave your country/community?_____

Why did you leave your country/community?_____

_____

_____

What were the conditions in your country/community?_____

_____

How are the conditions different in this country/community?_____

_____

_____

What factors influenced your decision to leave your country/community?_____

_____

What had you heard about this country/community? What did you know?_____

_____

How did you come here? Did you know someone who was living here? Did you come with family or by yourself?_____

_____

How has moving affected your life?_____

_____

Reasons for Leaving Group Worksheet

	SENDING COMMUNITY	RECEIVING COMMUNITY
REASONS		
CONDITIONS		
CONNECTIONS		

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PREPARING FOR GROUP ACTIVITIES

Structure

The Complex Instruction model is also based on the idea that true understanding of a concept comes only through working with that concept repeatedly. Ideally each group should have the opportunity to experience each activity—in this case the students go through six "rounds." At least two or three rounds of activities are recommended. The chart below demonstrates how all the groups could experience six rounds.

Group A	Group B	Group C	Group D	Group E	Group F
Activity 1	Activity 2	Activity 3	Activity 4	Activity 5	Activity 6
Activity 6	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Activity 5	Activity 6	Activity 1	Activity 2	Activity 3	Activity 4
Activity 4	Activity 5	Activity 6	Activity 1	Activity 2	Activity 3
Activity 3	Activity 4	Activity 5	Activity 6	Activity 1	Activity 2
Activity 2	Activity 3	Activity 4	Activity 5	Activity 6	Activity 1

Roles

Many teachers find that assigning roles to each member of the group encourages full participation. The following roles have been found effective:

- **Facilitator**: makes sure everyone understands the instructions; makes sure all the group members participate; calls the teacher if no one in the group knows the answer; and makes sure that all members of the group get the help they need.
- **Recorder**: makes sure group has notes from the discussion; and makes sure everyone completes an individual report.
- **Materials Manager**: collects whatever materials are needed to complete the task.
- **Harmonizer**: makes sure communication lines are open; and makes sure there are no "put downs."
- **Reporter**: organizes the group's report to the class; discusses with the group what will be reported; and summarizes the activity to introduce the report to the class.[1]

teacher preparation

Time and Suggested Sequence of Activities

The following sequence and suggested time is recommended for the activities:

ACTIVITY	SUGGESTED TIME
•Skill Builder Activity	1 hour
•Mapping Activity	1 hour
•Orientation Activity	Classwork: 1 hour Homework: 2 to 3 days
•Activities 1 through 6 -Group work: reading the cards and answering the questions -Preparing presentation -Presentations	 30 minutes 10 minutes 10 minutes per group
•Closure Activity	1 hour

Materials and Equipment

- •2 Tape recorders
- •Butcher paper
- •Construction paper
- •Cardboard boxes of all sizes
- •Costumes and props
- •2 Cassette tapes
- •Markers of all sizes
- •Scissors
- •Magazines
- •Card stock

Teacher Preparation

1. Each activity includes a set of cards for the students that are printed on heavy stock paper and on different colors. The Activity Cards are green and the Resource Cards are white. It is advisable to laminate the Activity and Resource Cards so that they can be reused. Another option is to insert them in plastic sleeves.
2. If the classroom equipment allows, each group should have their own table. The Cards and any equipment they will need should be on the table before the students get started.
3. Maintain a section of the classroom with materials for the students to complete their group tasks. This section should be designated so that the Materials Managers know where they can go to obtain supplies for their group.

4. Record the songs on two separate cassettes. Two groups will be listening to music. Each group should have their own tape player and cassette with appropriate song.
5. Use a stopwatch or a simple kitchen timer to keep track of time for each segment of the activity.
4. On the chalkboard or on large sheets of newsprint create the following Country Comparison Chart. After each group's presentation, ask the Recorder to fill out the section marked with the

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country they studied. Use this chart in the debriefing of the groups to compare and contrast the cases.

Places of Origin	Mexico	Dominican Republic	El Salvador	Guatemala	Haiti	Cuba
Conditions						
Connections						

Optional Activities

- Designate a wall in the classroom as the Migration Wall. Have a table where the projects can be displayed throughout the duration of the unit.
- If possible, videotape, record, or photograph the various groups' performances.
- Have newsprint available for students to record any questions or comments they may have about migration.
- Encourage students to bring in newspaper articles, magazine articles, or information from the television on any aspect of migration. These could be displayed on the Migration Wall.
- Allow students to do extra-credit reports on any dimension of migration. At the end of each Teacher Background section in the six activities, a list of related issues is included as possible suggestions for further research or discussion. The related issues expand on the concept of migration by examining questions at both the sending and receiving end of this process.

Endnotes

[1] Elizabeth G. Cohen and Michael Chatfield. *Complex Instruction in the Middle School Implementation Manual: A Guide to Teaching and Classroom Management.* (Stanford, Calif.: Stanford University Program for Complex Instruction, 1991). 19-20.

Activity One: Mexico

Corridos From Mexico

> Suffering the risks, the injustices, and the loneliness of *el norte* (the north) has become the quest, the rite of passage to manhood for young men throughout the villages of Mexico.
>
> —Marilyn P. Davis, *Mexican Voices, American Dreams*, p. 38.

In the process of answering the question, Why do people move?, the history of the economic and political relationships between sending and receiving communities is important to examine.[1] None is so tied as the relationship between Mexico and the United States.

Migration from Mexico to the United States receives a great deal of attention—the "alien invasion" and the loss of control of the border dominates the newspapers and television. Theories to explain increasing numbers of undocumented workers are too many to list. Sorting out the multitude of terms—undocumented workers, illegals, aliens, legal workers, special agricultural workers—may help to make sense and place this issue in a larger context.

Most Mexicans come into the United States legally and have become residents or citizens through a family reunification component of immigration law. The number of undocumented workers, those people who arrive in the United States without official documents, is increasing each year. Undocumented workers are often thought to be all Mexicans, but Caribbean and Central Americans also make up a significant portion of the undocumented workers.

Mexican migration to the United States more than any other group follows a pattern of ebb and flow.[2] Labor migration initiated by the planned recruitment efforts of the railroad companies, and later by the U.S. government in the *Bracero* Programs, contributed to setting the stage for this pattern. The need for workers during the World War II brought about the *Bracero* Programs, which lasted from 1942 to 1964. When the war ended, forced repatriation of workers in what was called "Operation Wetback" slowed down the flow. The term "wetback" (*Mojado*) is a derogatory term dating back to this period that was used to describe those who crossed the Rio Grande River to enter the United States, thereby arriving wet.

Today movement between the two countries continues and the strain of the relationship takes on new forms. The possibility of the North American Free Trade Agreement (NAFTA) generates new issues about the movement of Mexicans to the United States. Today the offspring of those *Braceros* are the new generation entering the United States, either by crossing without documents, or by claiming citizenship through family reunification.

The informal social networks created by immigrant communities are influential in sustaining the flow of migration by passing the word about job possibilities and by assisting new arrivals. Information and perceptions of the United States are passed from one family member to another, and from one village to another. *Corridos*, folk ballads, are one of the informal ways that information about *el norte* (the United States) and about work and life there has been passed from one generation to another, from one group of people to another, and from one region to another.

Outline of Activity

Students listen to a *corrido* and read the words of another *corrido* and some quotes. The *corrido* that the students will listen to dates back to the early 1900s, making references to the Revolution in the second verse. The second *corrido* is a humorous one as well as a recent one. The quotes by three men of different ages add to the complexity of reasons that people leave Mexico. Students discuss the reasons people leave Mexico and the attractions of the United States. As a group they write a song telling the class why they would leave Mexico.

Extension Questions

1. What did your group learn about the people leaving Mexico?
2. How do people here in this country learn about life in Mexico? What do you know about Mexico? What have you heard?
3. How do people make the decision to leave their home, their family, and their friends? How do people keep in touch with relatives?
4. People have always migrated, moving to another place for survival, for better opportunites, or for adventure. What would make you move from your community or country?
5. How is migration from Mexico today similar to or different from other forms of migration you have studied?

Related Issues

- Control of borders: entry and exit
- Benefits for the citizens of a country and for noncitizens
- Requirements for obtaining citizenship
- Differences in terms used to describe people who migrate: undocumented workers, illegal workers, and "wetbacks"
- NAFTA and migration from Mexico

Reference Materials

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Endnotes

[1] Alejandro Portes and Rubén G. Rumbaut. *Immigrant America: A Portrait* (Berkeley: University of California Press, 1990), 230.
[2] Portes, *Latin Journey: Cuban and Mexican Immigrants in the United States* (Berkeley: University of California, 1985), 79.

Corridos from Mexico
Activity Card

The border between Mexico and the United States is 2,000 miles long. It runs along four states on the United States side: California, Arizona, New Mexico, and Texas. On the Mexican side, five states share the border: Sonora, Chihuahua, Coahuila, Nuevo Leon, and Tamaulipas. In some areas there are cities on the border and in some areas only desert. People have been crossing the border to work in the United States for many years. One program between the Unted States and Mexican governments was called the *Bracero* (from the Spanish word *brazos* which means arms) Program. Workers were hired from Mexico and brought to work on the farms in California, Arizona, and other states in the Southwest.

Corridos are folk songs or folk ballads. The word *corrido* comes from the Spanish word *correr*, which means to run. A *corrido*, then, is a running account of a particular event from the point of view of a witness. *Corridos* have been written about many topics—the Mexican Revolution, heros, love, and immigration. The *corrido* is composed by ordinary people without pen or pencil and it is said that they are written *de puro corazón* (of pure heart). Many corridos are simply performed and are never written down. *Corridos* are popular in Mexico and throughout the United States.

Your resource cards contain some examples of *corridos* that deal with the theme of migration from Mexico to the United States. The *corrido* that is recorded was written in the early 1900s. Listen to it and follow along with the words. The other *corrido* provided on Resource Card 2 is a version of the *"La Cucaracha, La Cucaracha."* Resource Card 3 contains some quotes from different people who have migrated. Discuss the following questions with your group:

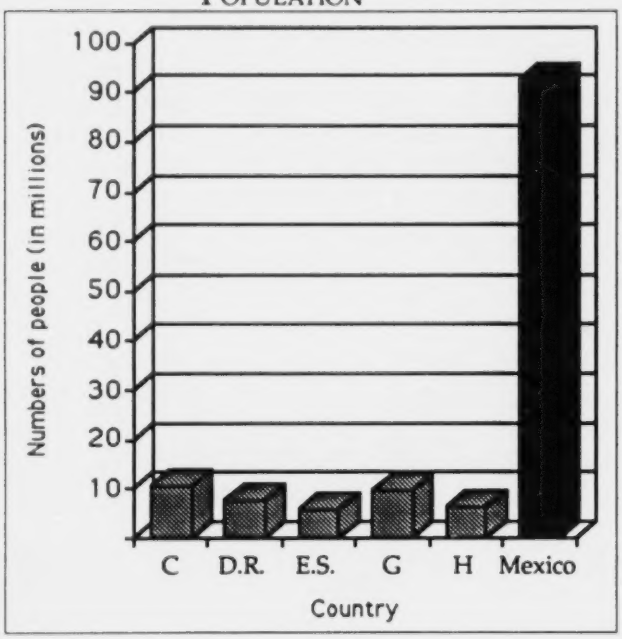
1. In the *corrido* "The Dishwasher/*El Lavaplatos*," why did this person leave Mexico? How does he describe his experience?
2. What attracts some people from Mexico to come to the United States?
3. What are the reasons people leave Mexico?
4. A sending community is the place people are leaving. A receiving community is the place they are going. How does migration affect both the sending and receiving communities?

Group Task

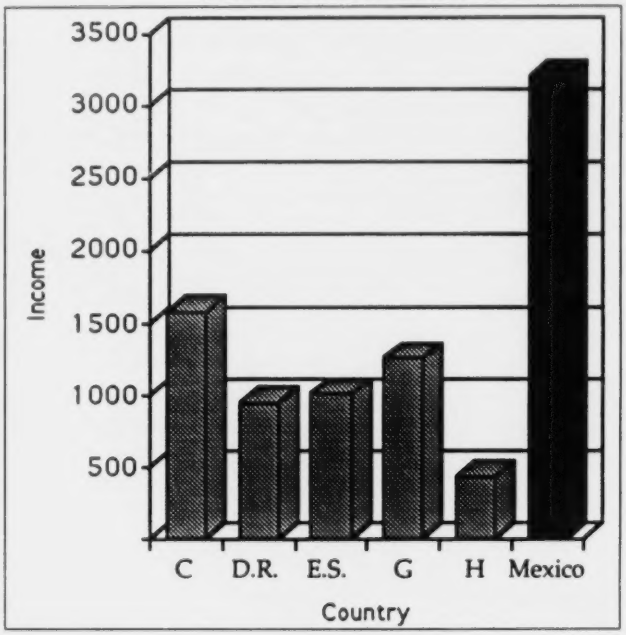
Your task as a group is to write a song expressing the reasons why some Mexican immigrants leave their homeland to come to the United States. Be ready to perform this for the class.

Corridos from Mexico
Data and Map Card

Population



Per Capita income



Map of Mexico

Corridos from Mexico
Resource Card 1
(this one is recorded)

The Dishwasher

I dreamed in my youth of being a movie star,
And one fine day I came to visit Hollywood.

One day, desperate from all the revolutions,
I crossed to the USA without paying the immigration.

What a joke, what joke!
I crossed without paying a cent!

Upon reaching the station, I came upon a brother
And he invited me to work for *El Traque*.

I thought *El Traque* was a fancy department store,
But it was fixing the rails where the trains run.

What a brother! What a brother!
How you took me to the railroad tracks!

When I got tired of *El Traque* he invited me again
To pick tomatoes and to hoe beets.

There I earned indulgences crawling on my knees,
Bowing down for three, four, and five miles.

What poorly paid work
For working on one's knees.

My friend, who was no dummy, he stuck to it,
And when he had his fare he returned home to Mexico.

I worked for almost nothing and left for Sacramento.
When I had nothing left I had to work on the cement.

El Lavaplatos

Soñé yo en mi juventud ser una estrella de cine
y un día de tantos me viene a visitar Jolibud.

Un día, muy desesperado de tanta revolución
me pasé para este lado sin pagar la inmigración.

¡Qué vacilada! ¡Qué vacilada!
Me pasé sin pagar nada.

Al llegar a la estación me tropecé con un cuate
y me hizo la invitación de trabajar en *El Traque*.

Yo, *El Traque*, me suponía que sería algún almacén;
y era componer la vía por donde camina el tren.

¡Ay, qué mi cuate! ¡Ay, qué mi cuate!
¡Cómo me llevas pa' *El Traque*!

Cuando me enfadé de *El Traque* me volvió a invitar aquel
a la pizca del tomate y a desahijar betabel.

Allí gané indulgencias caminando de rodillas,
haciéndoles reverencias tres o cuatro y cinco millas.

¡Ay, qué trabajo tan mal pagado
Por andar arrodillado!

Mi cuate, que no era maje, él siguió dándole guerra
y al completar su pasaje se regresó pa' su tierra.

Y yo hice cualquier bicoca y me fui pa' Sacramento;
cuando no quedó ni zoca, tuve que entrarle al cemento.

What a horrible torment! What a horrible torment!
That so-called cement.

Pour some dirt and sand into the cement mixer.
Fifty cents an hour all day 'til the whistle blows.

I traveled through towns and cities, and all is such beauty.
I went through St. Louis, Missouri, and arrived at New York.

I went to Detroit, Michigan, the city of the automobile.
I visited the assembly lines, how beautiful it was!

I went on to the North Pole; I saw all its great fisheries.
I saw all the seals and swallows, which I have never seen.

I traveled on to California and saw all its orange groves
And all the huge tomato farms.

The beautiful state of Texas with its huge agricultural farms
Has many crops; all is very beautiful.

The *gringuitos* would ask me "Do you like what you see?"
It used to belong to the Mexicans, now it is all ours.

Good-bye, American men, good-bye American girls.
I take my leave, good-bye, I am going to see my Mexican girls.

The United States is beautiful, there is no doubt about that.
I had to return home, because of my love for Julia.

¡Ay, qué tormento! ¡Ay, qué tormento!
es el mentado cemento.

Echéle tierra y arena a la máquina batidora a
cincuenta centavos hora hasta que el pito no suena.

Recorrí pueblos y villas, todo aquello es un primor:
pasé por San Luis Misuri y llegué a Nueva York.

A Ditroi, Michiga fui, ciudad de los automóviles:
visité sus maquinarias, ¡ay, qué bonito, señores!

Me pasé al Polo Norte, vi sus grandes pesquerías:
vi las focas y gaviotas que yo no las conocía.

Me pasé a California vi sus grandes naranjales,
y vi sus grandes plantíos de grandes jitomatales.

Bonito estado de Texas por su grande agricultura
pues tiene mucho plantíos. Todo es una hermosura.

Los gringuitos me decían:—Te gusta lo que aquí ves
Era de los mexicanos y ahora de nosotros es.

Adiós, los americanos, también las americanas
quédense, adiós, ya me voy; voy a ver mis mexicanas.

¡Bonito Estados Unidos, que no me quedó ni duda!
Me vine de por allá por el amor de mi Julia.

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Corridos from Mexico
Resource Card 2

The Wetback Cockroach

The cockroach, the cockroach
Does not want to walk.
Because it doesn't have, because it lacks
Coca-Cola to drink.

The cockroach, the cockroach
Also wants to cross the border
To get a contract, to get a contract
And a few dollars to earn.

All are leaving the motherland,
The cockroach is leaving too,
Some are leaving through the desert
Others are crossing by train.

Some are crossing through Tijuana
And through El Paso also.
We are crossing like cockroaches
'Cause there's nothing to eat.

La Cucaracha Mojada

La cucaracha, la cucaracha
ya no quiere caminar,
porque no tiene, porque le falta
Coca-Cola que tomar.

La cucaracha, la cucaracha
también se quiere pasar,
para engancharse, para engancharse
y unos pesos así ganar.

Todos se van de la patria
la cucaracha también,
unos van por el desierto
y otros cruzan con el tren.

Atravesando en Tijuana
y por El Paso también
vamos como cucarachas,
porque no hay que comer.

from *Northward Bound: The Mexican Immigrant Experience in Ballad and Song*

Corridos from Mexico
Resource Card 3

I'm very unhappy to have to leave my family again, especially now because I have two sons who are graduating from high school and they are going to enter the university. I would like to be with them on their graduation, but they need the money I can make here so that they can get a good education. They deserve it; they are good boys and have worked and studied very hard.

ENRIQUE

Yes, of course, I want to work and make some money, but the real reason is to know more about the world.

ROBERTO

I could see that even with all her talent and skill, with this husband she will never get ahead. I grew to care for her very much, and wished I could find an answer to the situation. I searched for a solution. I went to the Señor Cura [priest] and talked to him. I even went to a psychiatrist. They both told me that I didn't have a chance in this relationship. Well, what could I do? I couldn't stay there and work side by side knowing there is no hope.

So here I am, on my way to the United States. I have friends in Chicago who will help me find work. Perhaps there, I will be able to forget her and let God resolve this problem.

JORGE

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Corridos from Mexico
Individual Report

NAME_____

1. Why do people leave Mexico to come to the United States?

2. How do people in other countries learn about life in the United States? What do you think is appealing about life in the United States?

Activity Two: Dominican Republic

VISA FOR A DREAM

International migration is a multifaceted process involving economic, political, and sociocultural factors. The migration process is dynamic and ever evolving.
—Sherri Grasmuck and Patricia R. Pessar, *Between Two Islands*, p. 3.

International migration is not determined simply by the whimsical decision of individuals choosing to leave their communities to seek a better life in another community. Rather, the movements of peoples are shaped and influenced by forces at the international, national, and local level. There isn't a simple answer to the question, why do Dominicans leave the Dominican Republic? Today the person who decides to board a *yola* (a small boat) and leave for the United States, is part of a process that can be traced back to the period of Dominican history when the United States had a great deal of influence in that country. [1]

The social networks that immigrants create maintain the continued migrations. A person aboard a *yola* may be headed to New York where a cousin has a job waiting. The networks created by the first immigrants in a receiving community provide services that support new immigrants.

Three periods in the recent history of the Dominican Republic have had an impact on the process of migration and have shaped the waves of migration. The first period began with the assassination of the dictator Trujillo in 1961, who had dominated the political arena for 31 years. Following his assassination, an exodus from the island occurred because of the uncertainty of who would be in power, who would have control of resources, and who had been allied with Trujillo. In 1965, the United States began a military occupation of the island. The United States was afraid that the Dominican Republic would become another Cuba. The United States eased travel policies increasing the numbers of Dominicans who could obtain visas.

The second period, 1966 to 1978, saw the same numbers of Dominicans leaving the country for New York as during the first immigration wave. During this period high levels of unemployment, underemployment, and political repression in the Dominican Republic contributed to the migration of Dominicans. By this time, the first waves of Dominicans had settled in the New York and New Jersey areas, creating communities that assist new immigrants.

During the third period, 1978 to 1986, inflation, the rise in the value of the dollar, and the decline in Dominican wages encouraged migration from the Dominican Republic. Increased opportunities for higher education on the island had produced a highly educated group of people, but the number of jobs to absorb these professionals did not increase. A

growing awareness of what existed outside of the country and what was available in the United States were added motivational factors to leave the island.

Bodegas (small grocery stores), the sound of *merengue* (style of dance music originally from the Dominican Republic), and the smell of *sancocho* (a typical Dominican dish) flavor the streets—not only of Santo Domingo but of Washington Heights in New York, of Lawrence in Massachusetts, and of Miami in Florida. The Dominican communities in the United States illustrate the power of the social networks that facilitate migration. For example, a restructuring of the economy of New York City in the 1970s saw a rise of immigrant entrepreneurs in the industrial sector.[2] The owners of these small businesses relied on a cheap work force that they obtained by sponsoring undocumented workers.

Legal immigration from the Dominican Republic to the United States still remains high, but each year the numbers of undocumented immigrants increases. Some overstay their visas, and others attempt to enter through Puerto Rico by crossing the narrow stretch of ocean between Puerto Rico and the Dominican Republic known as the Mona Passage in small boats, *yolas*.

Outline of Activity

Students listen to a song called "Visa for a Dream" which describes the sentiments of Dominicans waiting in line at the United States Consulate to obtain a visa. It also touches on how Dominicans, knowing that consulate officials prefer to grant tourist visas to those who are employed and who thereby have an incentive to return, will falsify records to obtain this ticket into the United States. Three short articles give students more information about the methods used to enter the United States illegally through Puerto Rico and about some of the accidents that have occurred in the attempts to cross. The students perform a skit to illustrate to the entire class the reasons people have for leaving the Dominican Republic.

Extension Questions

1. How do people in the Dominican Republic and in other countries get information about the United States?
2. What perceptions do people in other countries have about life in the United States? How do television and radio affect migration from the Dominican Republic to the United States?
3. Discuss other times and places in which conditions like these were present. Have you studied other countries that experienced migration patterns similar to the ones in the Dominican Republic?

Related Issues

- Immigration laws in the United States
- Dominican drug connection
- Immigrant cities: New York, Miami, and Los Angeles
- International laws regarding refugees found on the high seas

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Endnotes

[1]Sherri Grasmuck and Patricia R. Pesar, *Between Two Islands: Dominican International Migration* (Berkeley: University of California Press, 1991), 19.
[2]Ibid. 163.

VISA FOR A DREAM ACTIVITY CARD

People wishing to enter the United States from another country have to apply for a visa from a United States Consulate, an office which is usually located in the capital of their country. A visa grants permission to go to the United States. There are different types of visas—tourist, student, and work visas. These visas show the custom officials in an airport that the person has permission to enter the United States. Depending on the type of visa the person is applying for, he or she will have to present certain papers to the officials at the Consulate. These documents could be statements that they are not criminals, that they are healthy, or that they are a student wanting to study at a university in the United States. Some people want to get into the United States so much that they will get false documents.

Between 1961 and 1990, 493,900 people from the Dominican Republic came to the United States legally. Many other Dominicans have entered the United States illegally. Notice on the map how close the Dominican Republic is to Puerto Rico. Some Dominicans cross on boats to Puerto Rico, from where they try to enter the United States.

Juan Luis Guerra, a songwriter from the Dominican Republic, is popular in Latin America. The song you will be listening to is an example of a merengue, a dance song. In this song, he describes the situation that exists in the Dominican Republic with people seeking visas to go to the United States.

Listen carefully to the entire song, following along with the lyrics provided. Read the articles that are included. Discuss the following questions with your group:

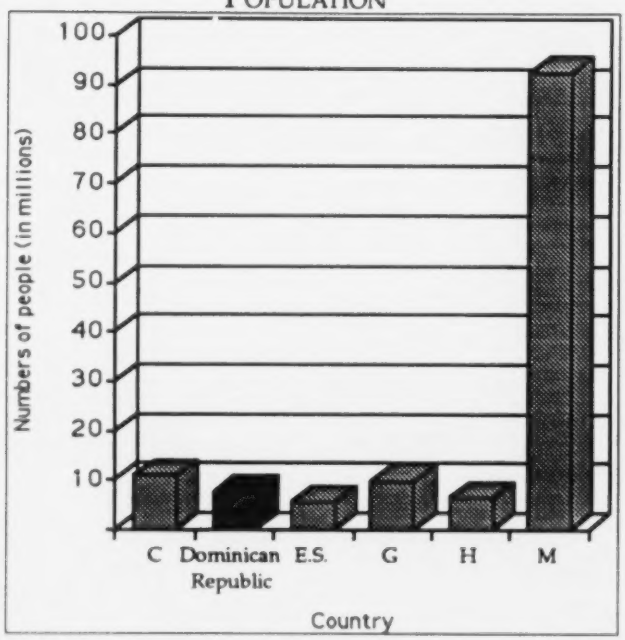
1. Why do the people in the song and in the articles want to travel to the United States?
2. What do these people know about the United States? How do they find out about life in the United States? How does this information influence their decision to leave the island?
3. What dreams might these people have that they would risk their lives?
4. What factors contribute to migration?

GROUP TASK

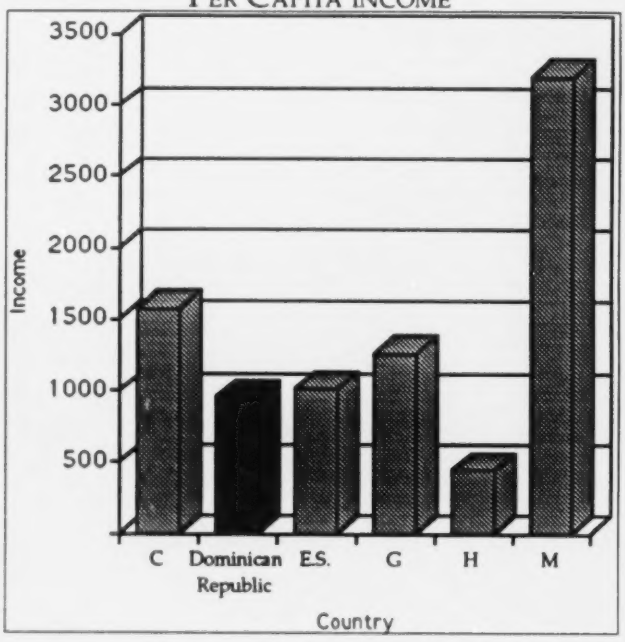
As a group, write a skit that shows the feelings and the dreams a group of people might have while standing in line waiting to obtain their visa to enter the United States. In addition to the people standing in line, another role to include could be the person who accepts or rejects visa applications. Make sure all the people applying have reasons and the necessary documents.

Visa for a Dream
Data and Map Card

Population



Per Capita income



Map of Dominican Republic

VISA FOR A DREAM
RESOURCE CARD 1
(THIS ONE IS RECORDED)

Visa for a Dream

It was 5 in the morning,
a theology student and a worker,
with a thousand solvency papers
that don't allow them to be honest.

It was 7 in the morning,
and one by one to the slaughter house.
Everyone has their price.
Looking for a visa for a dream.

The sun is burning their most inner self;
a consolation form with a 2x4
photograph that melts in the silence.

It was 9 in the morning, in the
Dominican Republic,
on January 8th, with a patience that ends because
there are no more visas for a dream.

Looking for a visa for a dream
Looking for a visa of cement and lime
and who will find me in the asphalt.
Looking for a visa for a dream
Looking for a visa, the reason to be
Looking for a visa not to return
Looking for a visa, necessity
Looking for a visa, that life gives me
Looking for a visa, a hit of power
Looking for a visa, what more can I do
Looking for a visa, to be shipwrecked
Looking for a visa, in the afternoon in the sea.

Visa para un sueño

Era las cinco en la manaña,
un seminarista y un obrero,
con mil papeles de solvencia,
que no le dan para ser sincero.

Era las siete en la manaña,
y uno por uno al matadero.
Pues cada cual tiene su precio.
Buscando visa para un sueño.

El sol quemandoles la entraña,
un formalario de consuelo,
con una foto dos por cuatro
que se derite en el silencio.

Era las nueve en la mañana,
Santo Domingo, 8 de enero
con la paciencia que se acaba
pues, ya no hay visa para un sueño.

Buscando visa de cemente y cal y en el asfalto
quien me va a encontrar
Buscando visa para un sueño
Buscando visa, la razón de ser
Buscando visa, para no volver
Buscando visa, la necesidad
Buscando visa, que la vida me da
Buscando visa, golpe de poder
Buscando visa, qué más puedo hacer
Buscando visa, para naufragar
Buscando visa, tarde de la mar.

(The sound of a helicopter and a voice saying: "Climb onto the ladder, get out of the water!")

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VISA FOR A DREAM
RESOURCE CARD 2

NEW YORK TIMES

Excerpts from Caribbean Exodus: U.S. Is Constant Magnet
by Howard W. French
May 6, 1992

SANTO DOMINGO, Dominican Republic — Before dawn on many days, in a ritual repeated across the Caribbean, long lines of people anxious to build new lives in the United States begin forming outside the high white walls of the American Consulate here.

Inevitably, many fail to clear the barrier before the building's sprawling courtyard is filled and no new applicants are admitted. But for those turned away there are touts outside buzzing like eager ticket scalpers, offering illicit passage aboard small boats to Puerto Rico, the perilous first stop for many on the way to New York or Miami.

"You'll never get the visa," said a recruiter who identified himself as A.A., explaining that he had adopted the initials of American Airlines to help drum up business. "Don't be an idiot. Ride with us and your chances are much better."

Scenes like this occur daily throughout the Caribbean, a place affected perhaps more than any other by the gravitational pull of the United States.

Hit by hard economic times and seduced more than ever by influences like mass tourism and satellite television, this region of 15 independent countries and a smattering of dependencies of the United States and European countries, with a total population of only about 33 million, has been consistently exporting more of its people in percentage terms than any other area of the world.

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VISA FOR A DREAM
RESOURCE CARD 3

NEW YORK TIMES

Excerpts from 5 Drown as Boat with Dominicans Capsizes
April 20, 1991

BOQUERON, P.R., April 19 (AP)— At least five people drowned today when a 20-foot motorboat loaded with more than 70 Dominicans capsized and sank in rough seas off the coast of this small western Puerto Rican port.

A police rescue boat that hurried to the scene, eight miles from Boqueron, overturned when survivors caused it to rock by clinging desperately to its side. But both police officers aboard were later rescued, and it did not appear that any of the casualties has resulted from this second accident.

The police said passengers on the sunken vessel were Dominicans who had been trying to enter Puerto Rico without immigration papers. Scores of people fleeing poverty in the Dominican Republic drown each year trying to ride flimsy boats across the hazardous 90-mile trip across Mona Passage, separating their homeland from Puerto Rico.

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VISA FOR A DREAM
RESOURCE CARD 4

NEW YORK TIMES

Excerpts from Brief Voyage to a Better Life, or a Watery Death
by Howard W. French
July 2, 1990

Higuey, Dominican Republic— For José Castillo and his small band of friends, a shimmering life of comfort and fast money lies just across the narrow, perilous strait that separates this country from Puerto Rico.

"My family tells me I am crazy," said Mr. Castillo, a stocky, fast-talking 28-year-old truck driver. "But life is easier in Puerto Rico. Those who return say there are plenty of dollars over there."

"I think about the danger of the *yolas*, how they are overloaded and take on water," he said, referring to the wooden boats, while he leaned on his motorbike in the shade. "But I think of a better life, too."

The lure to go is made stronger at Boca de Yuma and other places in the east by the clear reception of Puerto Rico's numerous radio and television stations, which serve up tempting images of material abundance and cosmopolitan sophistication that many find hard to resist.

Juan Julio Santana, 30, a fisherman, repainted his boat in bright reds and greens as he talked about the voyagers. "We have an idea why people go," he said. "There is nothing but misery in this place. No work, no opportunity, not even electricity."

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VISA FOR A DREAM
INDIVIDUAL REPORT

NAME_____

1. Why do people leave the Dominican Republic?

2. Describe some factors that influence people to migrate.

Activity Three: El Salvador

CHILDREN OF EL SALVADOR

When you visit me in El Salvador, we will dance, and go swimming in the river.
—Vic Compher and Betsy Morgan, *Going Home*, p. 21.

This activity on El Salvador illustrates aspects of forced migration, which differs significantly from those flows of people tied to international economic forces. Forced migration means people have to leave their communities because of political conflict, violence, coercion, or disaster. The element of choice is crucial for all aspects of the process—the leaving as well as the returning takes on an added complexity. In the case of El Salvador, it is important to distinguish between displaced persons, (internal refugees) who have left their communities but have stayed within the national boundaries, and refugees who have left their communities for other countries.

The main impetus for migration of people in and from El Salvador was the war that was being fought by the FMLN (Farabundo Martí National Liberation Front) and the Salvadoran military forces. Some argue that the civil war in El Salvador dates back to the first offensive by the FMLN in January 1981. Others claim that the stage for the rise of this political and military conflict was being set decades prior to this event. What became the FMLN began as an integration of the left-wing political organizations discouraged that there was no alternative to reform other than armed struggle. On the other side of spectrum, the extreme right evolved into the ARENA Party led by Roberto D'Aubuisson, who represented both the land owners and the military. A peace treaty ending more than a decade of fighting in El Salvador was signed in January of 1992.

At that time, the estimates of the numbers of Salvadoran refugees living in the United States varied but some place the number at about 1 million. Calculating the number of displaced persons has been even more difficult; some sources claim that about 10 percent of the population was displaced. Approximately 500,000 fled to neighboring countries such as Mexico, Honduras, and Nicaragua.

The rebuilding process has begun in El Salvador with both sides of the conflict attempting to define their roles and their place in the future of El Salvador. A strong component of the rebuilding is the Salvadorans who have been living in the United States, legally or illegally, for almost a decade. During the war, the United States debated whether to consider Salvadorans political refugees or economic refugees. This debate caused many to remain undocumented for fear of being deported when they went to claim asylum. At the end of 1990, an 18-month "temporary protected status" was finally offered to Salvadorans, and 186,000

registered to claim protection. Still, many did not identify themselves for fear that they would be deported, and for fear that their names would be released.

A powerful dimension of the case on El Salvador is that remittances to families back in El Salvador represents one of the three largest sources of foreign exchange. The connection between sending and receiving communities, which in this example ties the economies of the two countries, affects both the out migration and return migration. Families depend on these remittances. In many cases they have no other means to support themselves. Those sending the money are hesitant to return because they know that their families need this source of income.

What happens now that the war has ended? Will people return? A unique aspect of the repatriation of Salvadoran refugees is that many groups have returned as entire communities rather than as individual families. Refugees that started to cross the border to Honduras in 1979, establishing camps such as Mesa Grande, became the first to return to their homes in the mountains of northern El Salvador in 1987. Returning to their towns as a group gives them greater potential economic and political power. Others in the United States are waiting to see what happens, having been away for so long that in some cases the dream to return is long gone.

The war that caused people to leave their communities has had a profound effect on all dimensions of life in El Salvador. Children growing up during the years of conflict show the greatest impact of this war. The drawings in this activity reflect their view of the war.

Outline of Activity

Students will examine drawings of the war in El Salvador done by children in refugee camps. In addition, they will read a letter from a father to a son describing the situation. The students will create a 3-dimensional sculpture that will incorporate the feelings they have examining the drawings, the issues brought up in their discussion, and the information they have about the forced migration of people from El Salvador.

Extension Questions

1. How do you think Salvadorans, in the United States or in other countries, feel now that a Peace Treaty has been signed? What do you think they expect?
2. What does the word *refugee* mean to you?
3. The United Nations has an organization which helps to protect political refugees around the world. What other refugees have you heard about? What do you know about the situation in their countries? How does their case compare to the El Salvador case?
4. Compare how you might feel if you were forced out of your community or country and how you might feel if you chose to leave voluntarily.
5. Compare and contrast this case of migration with the other cases that have been presented. How is this case different? How is it similar?

Related Issues

- Involvement of the United States in the war in El Salvador
- Rebuilding El Salvador
- Refugee camps along the borders of El Salvador
- Democracy in El Salvador
- Effects of war on children

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CHILDREN OF EL SALVADOR ACTIVITY CARD

El Salvador, a country about the size of Massachusetts, is located in Central America and has a population of approximately 5 million people. A civil war tore the country apart for more than a decade. During this time, a third of the population was displaced. This means that they had to move to another location because they were in danger or because their homes were destroyed. Many lived in refugee camps on the borders of El Salvador, in countries such as Honduras or Guatemala. A refugee is a person who has gone to another country to live because he or she felt endangered. Some, who had family and friends in the United States or in Canada, moved to these countries. Many children were orphaned during the war.

In January 1992, the two sides fighting in the war, the Salvadoran government and the Farabundo Martí National Liberation Front (FMLN) signed a peace treaty. Both sides are rebuilding the country. People who were living in refugee camps are now returning to El Salvador. Some of the Salvadorans living in the United States are waiting to return.

Drawings and pictures can sometimes tell a story better than words. Look at the drawings by Salvadoran children between the ages of eight and fourteen who were living in refugee camps. These are expressions of their feelings and of what they remembered. Read the letter from a father to his son who is living in the United States.

With your group discuss the following questions:

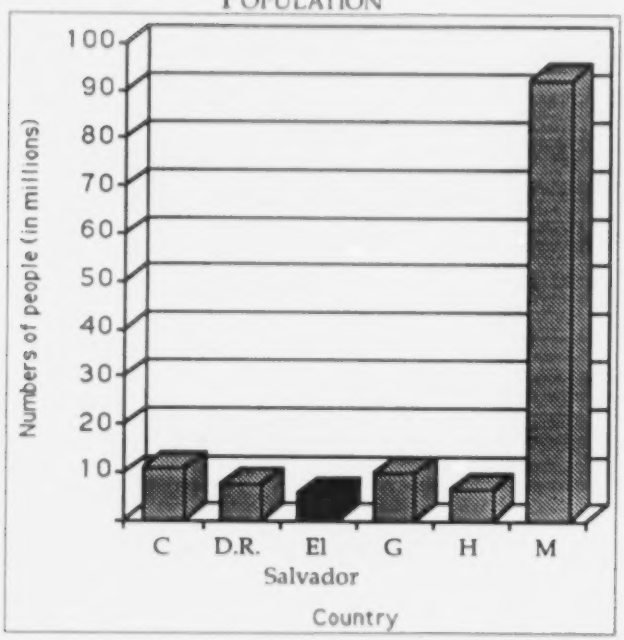
1. What do you see in the drawings? Describe what is happening in each of the drawings.
2. Share what you feel looking at these drawings and reading the letter.
3. Think about what was happening in El Salvador from what you see in the drawings and from the description in the letter. Why do you think the family in the letter made the decision that the son should leave?
4. Discuss whether the son had a choice about leaving the country.
5. Migration in El Salvador includes both people moving out of the country and people moving inside the country. How has migration in El Salvador affected that country?

GROUP TASK

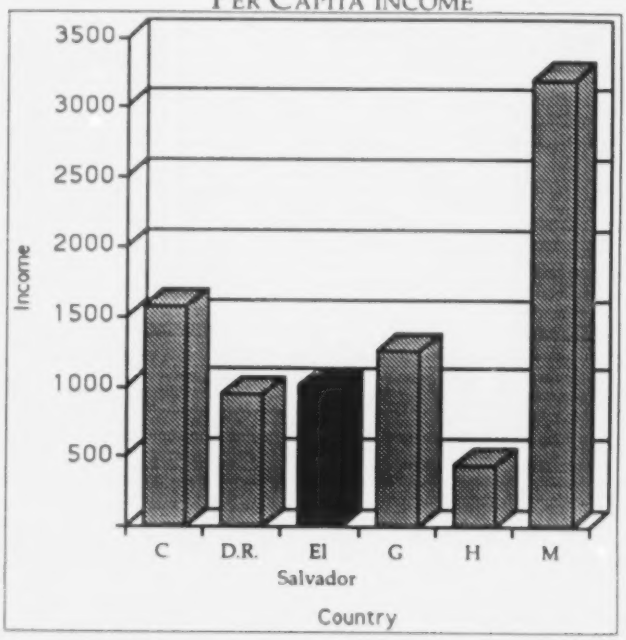
Make a three dimensional sculpture expressing what it was like for people to leave El Salvador. As part of this sculpture, include objects representing why they had to leave. Try to incorporate the feelings they might have had leaving El Salvador. Use what the group has discussed about the drawings and the letter in the sculpture.

Children of El Salvador
Data and Map Card

Population



Per Capita income



Map of El Salvador

CHILDREN OF EL SALVADOR
RESOURCE CARD 1

"This is the situation in our country. The people in the armed forces are killing all of our brothers. They murder everyone equally, they kill us all, children, women, and old people."

Esta es la situación de nuestro país los de la fuerzas armadas nos están asesinando a todas nuestros hermanos ase sinan todos por igual nos asesinan niños mujeres y ancianos.

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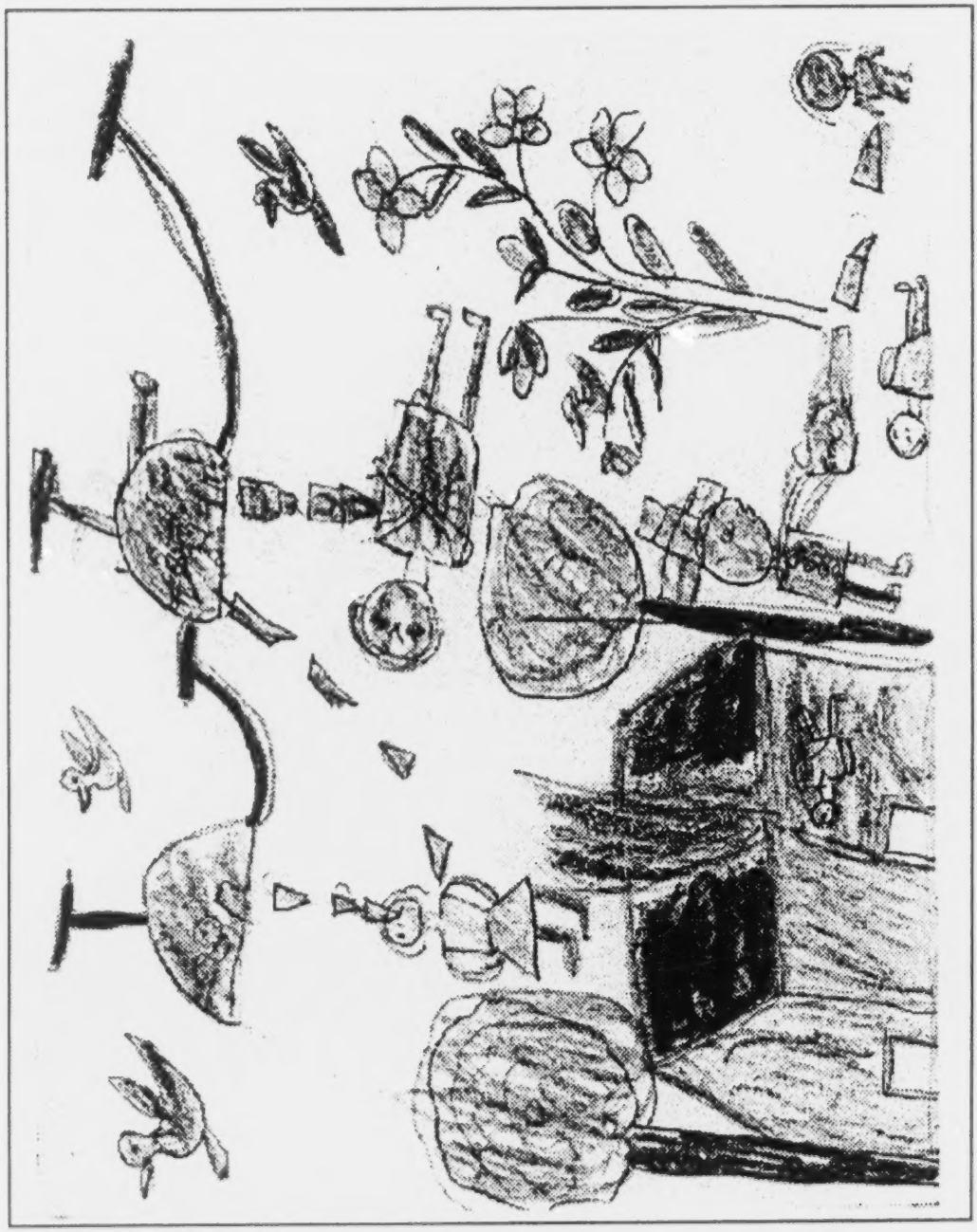
Children of El Salvador
Resource Card 2



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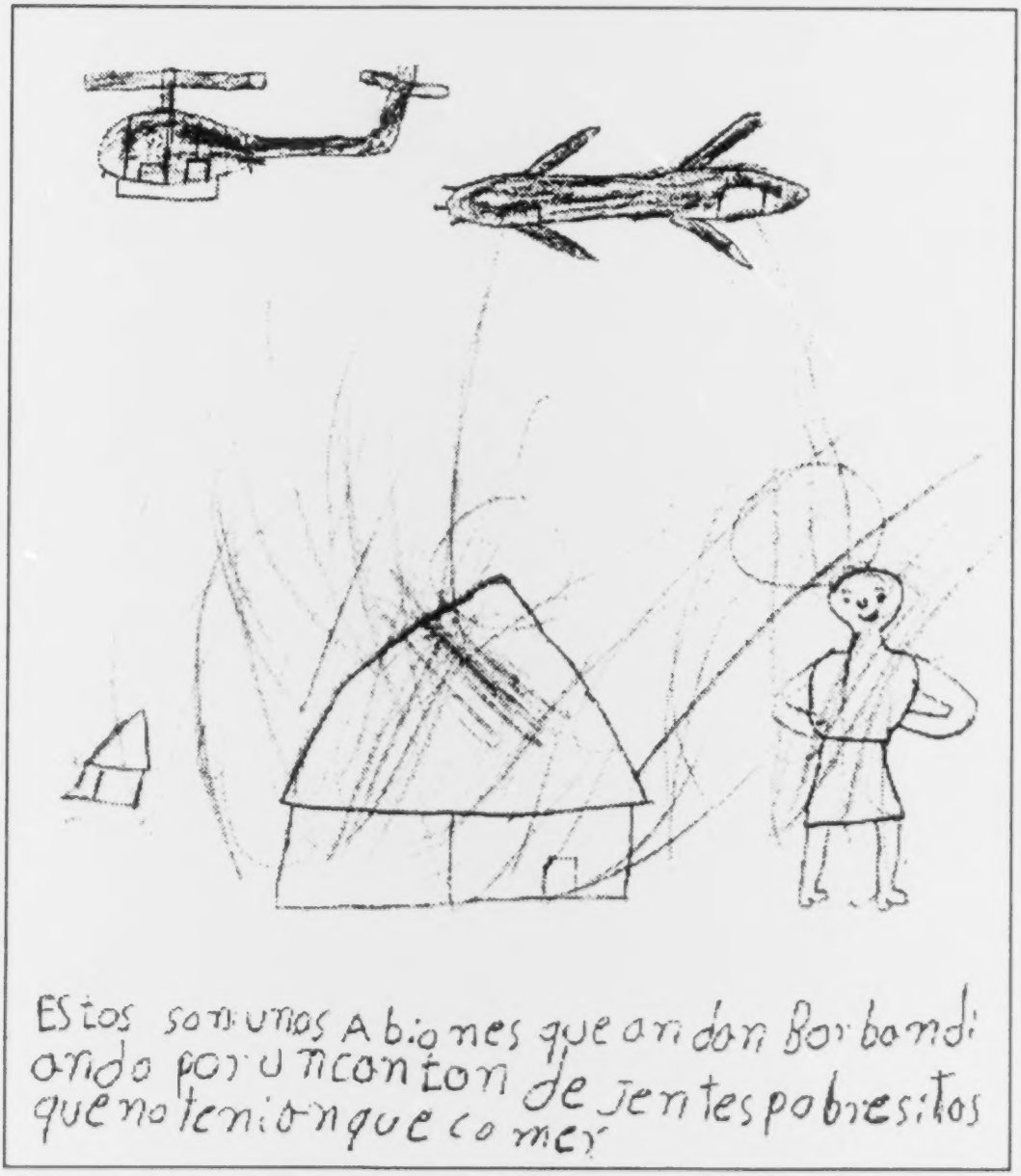
CHILDREN OF EL SALVADOR
RESOURCE CARD 3



"These are some planes that go bombing a bunch of poor little people who have nothing to eat."

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CHILDREN OF EL SALVADOR
RESOURCE CARD 4

San Salvador, El Salvador
September 30, 1985

Armando Rodriguez
Los Angeles, CA

Dear son:

I hope you find yourself well.

I give thanks to God that you are there because it is very dangerous for you here, because one of these nights some men from the barracks came looking for you and they went looking around and searching the house and they asked me where you were and I pretended as though you were still at school and when I told them this they all loaded their rifles and one of them was very angry, he told me that if they found you you were going to pay because you were a guerrilla and you already knew what happens to them if they get ahold of them, they came several nights and one of those they even threw me to the ground and threatened me, and they put a rifle to Daniel's head just like with me. When they left we couldn't sleep right anymore thinking they were going to return, they now come by here in the alley more often and Daniel has told me it would be better if we went from here to another colony and we're going to sell this house, I thank God you aren't here, although there is a pain in my soul, but it is better that you are far away. Also, would you believe, some men went to take away Chamba's brother-in-law Armando from the house in the early morning the week before, but luckily they didn't find him, they just searched the house, they say it's because of a photo that he took, I wonder what photo it is as he works with an American company, so the poor man sometimes comes home to sleep and sometimes not.

My mom and my brothers and sisters are well, everyone is studying, I haven't gotten sick. I send you these vitamins. When can you call me on the phone? Study, learn English because that is going to be useful to you in the future, take care of yourself. The neighbors send you greetings.

I love you
R. Isabel

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CHILDREN OF EL SALVADOR
INDIVIDUAL REPORT

NAME_____

1. Why did people leave El Salvador?

Activity Four: Guatemala

SEEKING ASYLUM

Whether migration is controlled by those who send, by those who go, or by those who receive, it mirrors the world as it is at the time.

—Kingsley Davis, *Scientific American*, (1974), 3: 6.

The forced migration of people because of natural disaster or political conflict is evidenced in the case of Guatemala, especially during the 1980s. The patterns of out migration, that is migration from Guatemala to either neighboring Mexico or to the United States, were influenced by the policies and actions of the Guatemalan government. Return migration was equally influenced; when the situation was perceived to be less dangerous, people would return.

The relationship between the Guatemalan government and the indigenous communities has been the subject of many academic studies most citing it as an antagonistic one.[1] The goals of the government to modernize Guatemala have sometimes excluded the interests of the indigenous communities. Some governmental leaders advocating this goal of modernizing Guatemala saw the indigenous communities as an obstacle to this process. The Guatemalan government backed by the military wanted to integrate the indigenous communities into the modernization process.

The indigenous population in Guatemala consists of 22 ethnic groups which speak 23 different languages. Not only is language one of the separating factors between the indigenous communities and the government, but customs, traditions, religious beliefs, and dress also add to the divide. Most of the indigenous population lives in the northwest mountainous region of the country.

Little information exists about the groups in Guatemala resistant to the government. Different factions from socialist groups to separatist groups have existed. The question about the place of the indigenous community and its role in the struggle against the government has been a debate among these groups. At the core of this debate is the question: is the struggle about land, race, or culture? At the time that many indigenous people were being drawn into the struggle against the government, the government was increasing its campaign to eradicate the resistance and to integrate the indigenous communities into a national development process. Some of the policies of this development effort were increased military presence in the areas of large indigenous populations; the recruitment of young indigenous men into the army; the creation of the Civil Patrol System; and the creation of model villages to integrate these communities economically.[2]

During this period some human rights groups claim that 50,000 people were killed and many more were displaced. Given the proximity as well as the social and cultural similarities, many of the Guatemalan refugees crossed the border into the Chiapas region of Mexico. The majority of the refugees came from the northwest region of Guatemala. Some eventually attempted to enter the United States. Approximately 75 percent of the refugees are women and children.[3] Since this area is one of the poorest regions of Mexico, the influx of refugees has put additional pressure on scarce land, food, and water.

The person seeking asylum in the declaration in Resource Card 1 is an example of one refugee who crossed the border between Guatemala and Mexico. After some time in Mexico, she decided with others to attempt to go to the United States. The declaration for political asylum describes her experience and perspective on the political violence occurring in Guatemala.

Outline of Activity

In this activity students will read a declaration for political asylum by a Guatemalan refugee. They will examine this document to better understand how violent conflict can contribute to the large scale movements of people. Students will design a poster using elements of Guatemalan weaving to illustrate the reasons people leave Guatemala.

Extension Questions

1. How should governments assist political refugees? How should nations deal with refugees since some countries have more refugees than they can handle?
2. What other groups of refugees have you heard about or learned about? How does their case compare to the Guatemalan case?
3. What is the difference between political refugees and economic refugees?
4. How should nations deal with groups that want to maintain their culture, their language, and their customs?

Related Issues

- Ethnic minority or language minority groups in the world
- Laws protecting political refugees
- International human rights
- Rigoberta Menchú, Noble Peace Prize Winner
- The human rights of a few versus the goals of the government

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[1]Carol A. Smith, *Guatemalan Indians and the State: 1540 to 1988*. (Austin: University of Texas Press, 1990), 281.
[2]Ibid. 272.
[3]Miguel Messmacher, *La Dinámica Maya: Los Refugiados Guatemaltecos* (Mexico, D.F.: Fondo de Cultura Económica, S.A. de C.V., 1986), 351.

SEEKING ASYLUM ACTIVITY CARD

Guatemala is located in Central America and shares borders with Mexico, Belize, Honduras, and El Salvador. More than half of the population in Guatemala consists of indigenous people. Spanish is the official language, but more than 20 different languages are spoken. The indigenous peoples are descendents of the Mayans and live the northwest region of the country.

In Guatemala, there has been a war between the Guatemalan army and groups of people called guerrillas. Guerrillas are people who are against the government and want to change it. Some of the guerrilla groups were started by indigenous people who wanted land rights and to be able to have their own language and customs. Many indigenous people left Guatemala, crossing the border to Mexico because of this war. While some refugees stayed in Mexico, others went to the United States.

Refugees are people who leave their country because they feel that they are in danger. Some countries have a system by which a refugee can apply for political asylum. This means that they will be protected by that country and can live in that country legally. The person applying for political asylum first gets a lawyer, fills out applications, and then has a hearing with a judge who grants or denies asylum.

Read the declaration for political asylum by a Guatemalan refugee. Discuss the following questions with your group:

1. What are the reasons this person has for leaving Guatemala?
2. What is the situation in Guatemala that she describes? How does she make the decision to leave Guatemala?
3. Discuss what it means to be a refugee. How would it feel to be living outside one's country? How would it feel to be away from your home and your family?
4. Migration affects both the community that is losing people and the community that is gaining people. How has migration affected Guatemala, Mexico, and the United States?

GROUP TASK

In Guatemala the women weave and embroider the clothes they wear. A blouse is called a *huipil.* Each village has a pattern that distinguishes them from other villages. Some of the designs on the cloth tell stories. The weaver uses symbols such as diamonds, snakes, butterflies, or people to tell the story. Look at the picture of a Guatemalan cloth on Resource Card 2.

With your group make a poster of a Guatemalan weaving with a design to show the reasons why people leave Guatemala. Be ready to explain to the class the meaning of the symbols and designs your group chooses.

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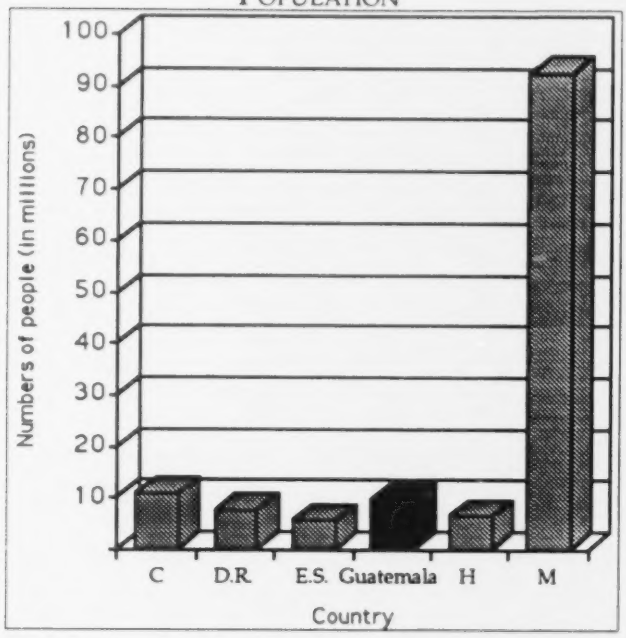
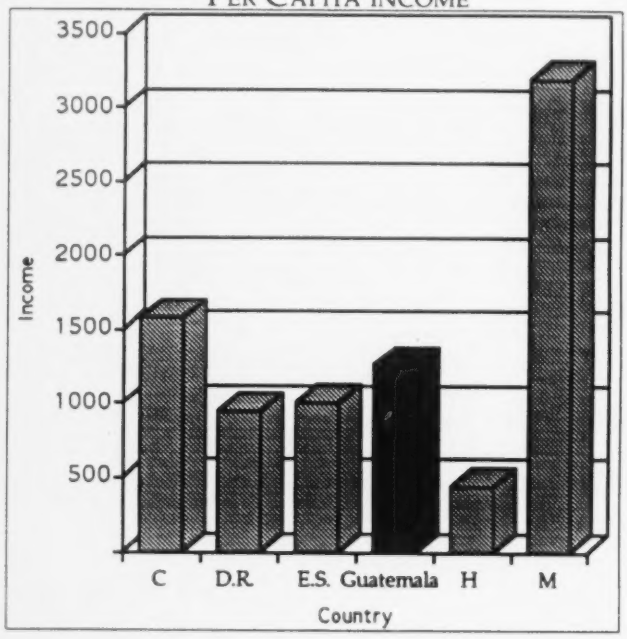
Seeking Asylum
Data and Map Card

Population



Per Capita income



Map of Guatemala

SEEKING ASYLUM
RESOURCE CARD 1

NOTE: The name of the person who made this declaration has been left out to protect her confidentiality and her safety. The names of the villages have also been changed. This case has not yet been decided.

Excerpts from a Declaration of _____ in support of application for **political asylum**

I was born on April 4, 1970 in Nebaj, in the department of El Quiché, Guatemala. I am an Ixil Indian, descendant of the **Mayas**. My family was poor. When we were growing up, life was difficult. We had no land for **cultivation** in Nebaj. Every year my father had to go to the south coast of Guatemala and hire himself out as a **migrant** farm laborer on the big coffee and cotton plantations in order to earn a little bit of cash to sustain us. We sometimes didn't have enough to eat. I never attended school because there were no schools.

I was only twelve years old when the **repression** of the military against the people was tremendous. This repression came because the military accused us of helping the **guerrillas**. The guerrillas, who were based in the mountains all around, often came down, and to other nearby towns asking the collaboration of the people. Some young boys went with the guerrillas up to the mountains. Some people gave food, some gave a small amount of money. Almost everyone in town gave something, whether they agreed or not, because they felt obligated.

The first brutal act of repression I remember was a terrible **massacre**. I was not in my town that day. I was with my father harvesting corn on a small piece of land my father has there. From the land we could hear what sounded like firecrackers; I thought there was a fiesta taking place. My father and I went up on a hill and saw that it wasn't a fiesta. We saw there were planes, and the sound we had heard was of bombs being dropped on the town.

On that day many people fled out of the town. We met some on the road, and they told me and my father about the massacre. My father and I began to cry. We did not return to town until early in the morning the next day. When we entered the town we saw **cadavers** in the plaza. My mother told us about the massacre. She told us that the soldiers had arrived very early in the morning, coming from the military headquarters. They had come to kill the people that they accused of helping the guerrillas. But because they were so angry they killed many more. The soldiers didn't leave right away. They made a list of people they accused of being **subversive**. My father and uncle were arrested and luckily then they were released.

I don't remember the exact dates, but my family left Guatemala and went to Mexico for a short time after the massacre. We went to Chiapas, Mexico. My uncle died of sadness in Mexico. After a

while my father went back to Guatemala to see if the situation appeared safer. He told us that the soldiers had left so we returned.

My father had to become a member of the **civilian patrol**. When the civil patrol first started, my father was obligated to patrol for twenty-four hours every three to four days. This mandatory civil patrol service brought more suffering and poverty upon us. Because of this my father and other men from our village could no longer go to the south coast to work. This increased our hunger; we ate corn, and some other green plants, but we never ate meat, and we didn't have enough money to buy shoes or clothing.

Because of all the violence and suffering I had witnessed, I was scared and distraught. At night I would dream of people in my village who had been killed. I would sometimes dream that they were still alive. Other times I would dream that the soldiers had their rifles aimed at me, my sister and my grandfather. I would wake up fearful that this was an omen that something had happened to them, so I would get up and make sure they were still all right. My grandfather told me that my dreams signified the war that would continue on our lands.

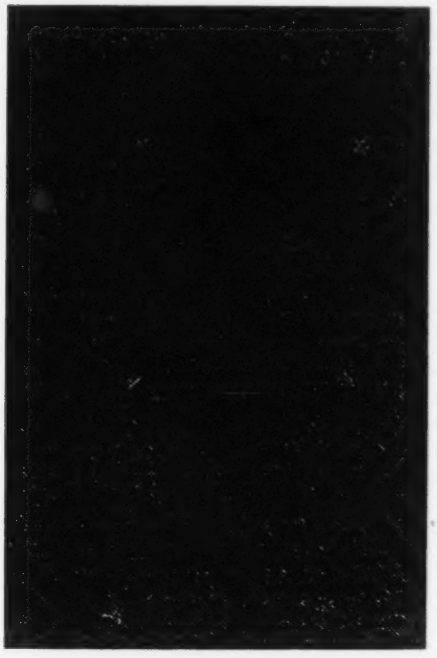
In 1985 I met_____ who asked me if I would accompany him to leave Guatemala. I had felt such great sadness and fear because of the situation that I agreed to leave with him. I entered the United States in the summer of 1986. Then we were arrested by the immigration authorities. We were scared to be sent back to Guatemala, so at first we said that we were Mexicans. But another friend who was also Guatemalan said he was from Guatemala. Then the immigration authority realized that we were also. We were given some papers but we couldn't read, and we didn't have a lawyer. We didn't know about political asylum. This is how it was that we were **deported** to Guatemala.

Dictionary of Terms

cadavers: dead bodies
civilian patrol: system initiated by the government in Guatemala to guard against guerrillas
cultivation: the preparation of land for the raising of crops
deport: to send out of the country
guerrillas: one who engages in warfare against the established govenment
massacre: the act of killing helpless human beings
Maya: a member of the Indian peoples of Mexico, Guatemala, Honduras, and Belize
migrant: a person that moves regularly to find work especially in harvesting crops
political asylum: protection and security from arrest given to political refugees by a nation
repression: the act of putting down by force
subversive: to be working secretly to overthrow the government

Seeking Asylum
Resource Card 2

A young girl wearing a huipil.



A close-up of a huipil.

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SEEKING ASYLUM
INDIVIDUAL REPORT

NAME_____

1. What caused this person to leave her country? What were the conditions in Guatemala?

2. What other refugees have you heard about? Describe what you know about them. What were the conditions in their countries that forced them to leave?

Activity Five: Haiti

SHIPWRECKED BETWEEN COUNTRIES

In a shrinking world characterized by large scale migrations, tourism, and telecommunications, the 'other' is no longer on the other side of the world.
—Marilyn Houlberg, "Haitian Studio Photography," p. 65.

The migration of people in and from the Caribbean is unique for a number of reasons. First, migration from the Caribbean goes to three distinct regions of the world: North America, South America, and Europe. Second, inter-island migration is important in following the flows. For example, Barbadians may first go to the Virgin Islands then to New York. Third, because of the size of these small island nations, remittances from family members living abroad are significant to their economies. Finally, the diversity of the people migrating is the greatest—both unskilled and professional workers make up the flows.[1]

Ayiti, "land of mountains," is what the Taino Indians who originally inhabited the island called Haiti. The French called the island Saint Domingue during the colonial period that lasted 100 years. The island produced coffee, indigo, sugar, and cotton for France. A pattern of social classes that is present today can be traced back to this period of history—three main classes, the whites, who dominated and controlled the government and the economy; the *Affranchis*, who were free people of color and later became known as mulattos; and the African slaves. The tensions and conflicts that began in the colonial period between these groups continues to shape current political problems.

Migration has long been part of the history of Haiti. Haitians have migrated to other islands in the Caribbean such as Cuba, the Dominican Republic, and the Bahamas as well as to the United States. In the early 1900s, many Haitians went to Cuba to work in the sugar industry. The Dominican Republic was also a recipient of Haitian workers in the sugar industry, and despite tense relations between the two countries there is still a clandestine network of Haitian workers in the Dominican Republic. But the largest receiver has been the United States.

The first Haitians that migrated to the United States were those escaping the Revolution in 1804 in which African slaves overthrew the French rule of Haiti and established independence. Most of those migrants settled in the New Orleans area. Then during the occupation of Haiti by the United States from 1915 to 1934, many Haitians went to United States.

The next time in Haitian history that saw professionals leave the island for the United States was in the 1950s with the election as president of Francois "Papa Doc" Duvalier. The Duvalier Family controlled Haiti

from the late 1950s to 1986. During his reign of power he had help from the army, the Catholic Church, and Voodoo cults (Voodoo is a mixture of African religious elements and Christian elements). A group that began when he was in power was the *Tonton Macoutes* or bogey men, which were a paramilitary group that assisted Papa Doc in maintaining control of all opposition. Papa Doc died in 1971 and was replaced by his son, Jean Claude Duvalier, also known as "Baby Doc," who continued his father's policies until he fled to France in 1986. The opposition to the Duvaliers was not well organized, and the period following the fall of the Duvaliers saw a series of military coups and failed elections. And when the President-elect Jean Baptiste Aristide was forced into exile by a military coup, Haitians again started to leave the island. In 1990, Father Jean Bertrand Aristide was elected President. A coup in 1991 forced him out of the country.

The United Nations and the Organization of American States has been attempting to negotiate a settlement between Lt. Colonel Raoul Cédras, the leader of the military, and President Jean Bertrand Aristide. An embargo has been imposed on the island until the conflict is resolved. Also, because of the political turmoil on the island, many corporations have pulled out.

Why Haitians are fleeing their island demonstrates the potential complexity of migration. From the point of view of a receiving community, the United States, the questions are many. What should be done with the Haitians that have been detained at the Krome North Service Processing Center in Florida? How should the case of these Haitians be resolved? Are they political or economic refugees? How does the treatment of Haitians differ from other refugees?

Then there are international issues such as whether Haitian boats are being stopped in international waters or territorial waters. Other nations are dealing with this same issue. The debate about what to do with Haitian immigrants is still unresolved and serves to illustrate that the question why do people move is related not just to the sending community but also to the receiving community.

Outline of Activity

Students will look at paintings by a contemporary Haitian artist that depict the political life in Haiti. In addition, students will read a poem that describes the poverty in Haiti and expresses the author's sentiments about this poverty. Students will also analyze the messages in political cartoons. The students will construct a Haitian *tap taps* bus decorating it to illustrate the reasons people leave Haiti.

Extension Questions

1. How should nations deal with problems in other nations? Should they get involved, or should they simply ignore them? What should be the responsibility of one nation to another?
2. How would you compare the case of Haitians to the other cases that have been presented?
3. How would it feel to be caught and returned to the place you were trying to leave?

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4. What obstacles have we seen that prevent people from leaving their communities? And what obstacles have we seen that prevent people from entering communities?

Related Issues

- Haitians in Guantanamo who are HIV positive or have AIDS.
- The international laws concerning political refugees and repatriation
- Haitians at the Krome North Processing Center
- Difference between being caught on international waters and in territorial waters of a country
- Haitians vs. Cubans

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Endnotes

[1] Aaron Segal, "The Caribbean Exodus in a Global Context: Comparative Migration Experiences," in *The Caribbean Exodus*, ed. Barry B. Levine (New York: Praeger Press, 1987), 45.

SHIPWRECKED BETWEEN COUNTRIES
ACTIVITY CARD

Haiti is one of the only French-speaking countries in the Caribbean. It is approximately 700 miles southeast of Florida. Haiti is also one of the poorest countries of the Western Hemisphere. Different groups in Haiti have been fighting for power and control of the government. In 1991 Jean Bertrand Aristide was elected president, but the military soon forced him out of the country.

Since 1991, the Coast Guard has rescued about 40,000 Haitians headed towards the United States. Haitians are leaving on small sailboats which are overcrowded and poorly made. Depending on the currents, it may take from a week to a month to make it to the United States. Many of the boats are found by the Coast Guard before they arrive in the United States. When the people are returned to Haiti, this is called repatriation. Some Haitians who have made it to the United States are being held at the Krome North Service Processing Center in Florida. Others were taken to the Guantanamo Naval Base on the island of Cuba. There is much debate about what to do with the Haitians who are headed to the United States.

Many Haitians are seeking political asylum because they feel their life is in danger. Such a person needs to apply for political asylum through a formal process. If their claim is valid then they are assigned a lawyer to help them fill out the applications and the other documents needed.

Look at the paintings and the political cartoon. Read the poem out loud with the group. Answer the following questions with the group:

1. Who are the *Tontons Macoutes*? Describe what is happening in the paintings.
2. Describe the feeling you get when you read the poem. Who is the voice in the poem? What feelings is this voice expressing?
3. What is the message in the political cartoon? How might this message affect a person's decision to leave the country?
4. From the information you have in the Resource Cards, why would people leave Haiti?
5. How does migration change a community or country?

GROUP TASK

In Haiti, *tap-taps* are buses which are decorated with pictures, sayings, or designs that are important to the owner. Look at the picture of the *tap-taps* on Resource Card 4.

With your group, construct a *tap-tap* and decorate it. Include in the decorations the reasons people are leaving Haiti. Think about the paintings, the poem, and the cartoons you looked at and try to include some of this information on your *tap-tap*.

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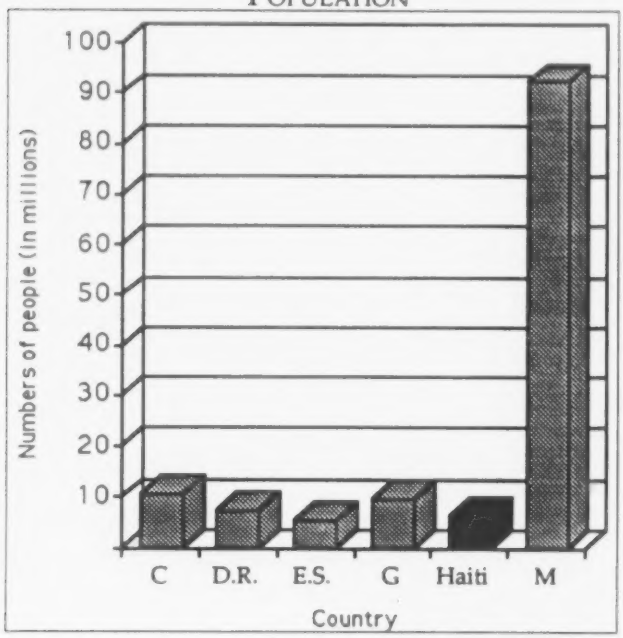
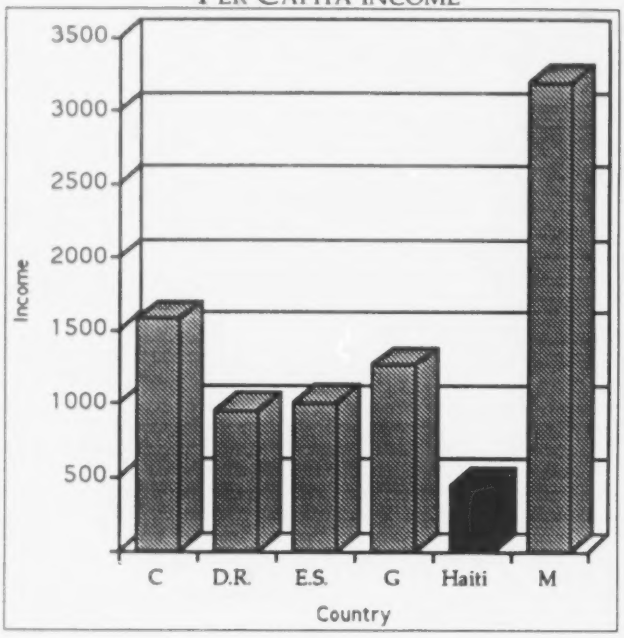
Shipwrecked Between Countries
Data and Map Card

Population



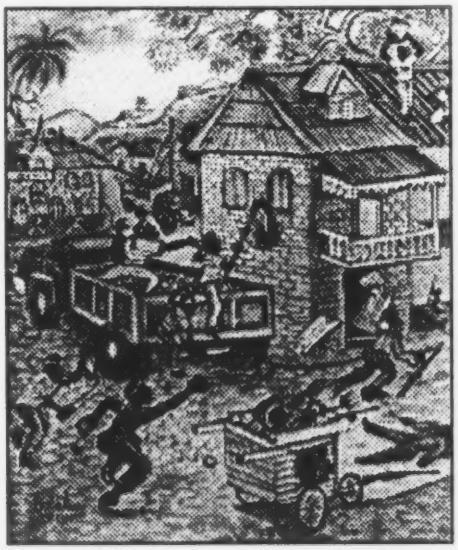
Per Capita income



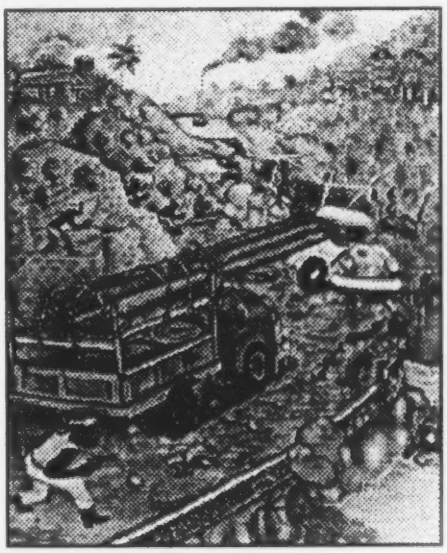
Map of Haiti

Shipwrecked Between Countries
Resource Card 1

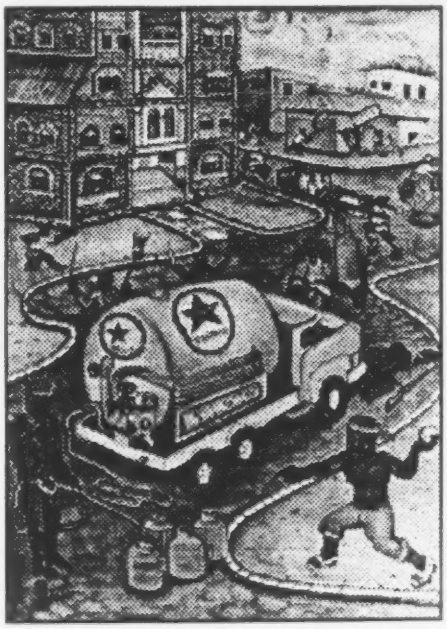
The *Tonton Macoutes*, which means the bogey men, are a special police force that were started by President Francois Duvalier in 1957. They are still in existence today. The paintings shown below are by Haitian artist Lionel St. Eloi.



Macoutes are Killed Outside their House



A Macoute Truck is Ambushed



Man with Rock Threatens Texaco Man

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SHIPWRECKED BETWEEN COUNTRIES
RESOURCE CARD 2

KODAK

Tourist, don't take my picture
Don't take my picture, tourist
I'm too ugly
Too dirty
Too meager and too thin
Don't take my picture, white
Mr. Eastman wouldn't approve
I'm too ugly, too thin
And your Kodak will break
I'm too dirty and too black
Your Kodak will burst
Don't take my portrait, tourist
Let me be, white
Don't photograph my donkey
Donkeys here carry too much
Donkeys here are too little
Donkeys here don't eat
Tourist, don't shoot my house
My house is a house of hay
Don't take a picture of my poor house
My house is a house of clay
Go shoot the National Palace
Shoot Bicentennial Avenue
But don't take a picture of my tree
Tourist, I'm barefoot
And my clothes are all torn
Isn't this what you see?
Tourist, look at my hair
Your Kodak's not used to its color
Tourist, don't take my picture
You won't understand my pose
You won't understand a thing
My affairs aren't yours, tourist
Gimme five cents
And be on your way

Felix Morisseau-Leroy
(Translated by Jeffrey Knapp)

from *Haiti: Feeding the Spirit*, Aperture Foundation, 1992.

Shipwrecked Between Countries
Resource Card 3

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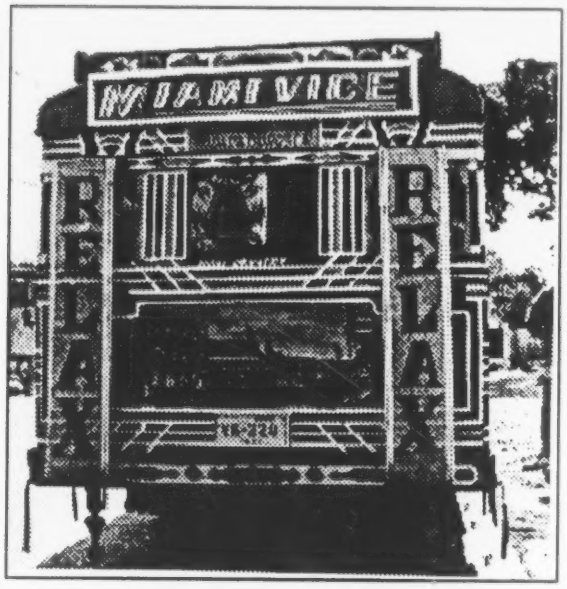
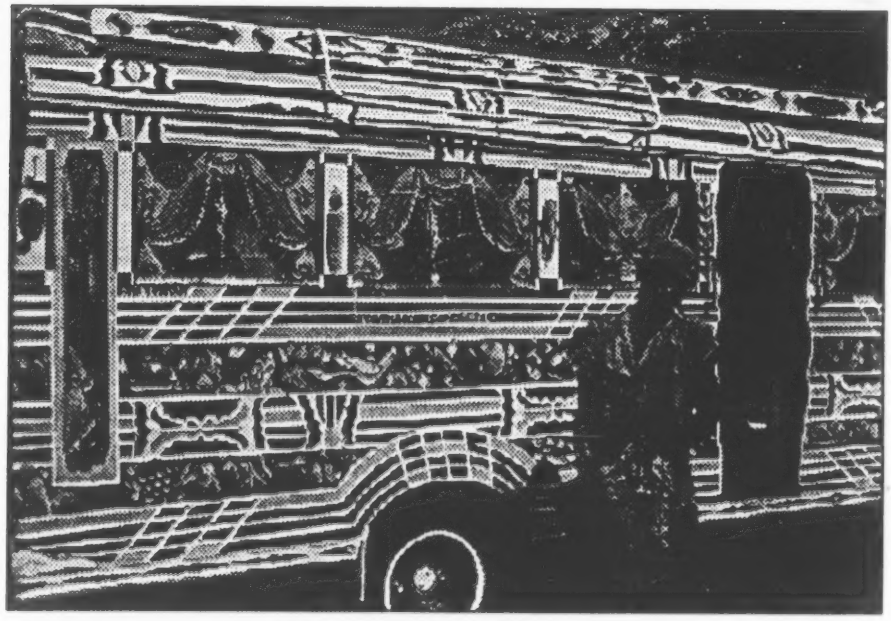
Shipwrecked between Countries
Resource Card 4



Tap-Tap painted with Miami Vice.



Tap-Tap painted with curtains.

© Copyright 1988 by *African Arts* from "Divine Horsepower" by Donald Consentino

SHIPWRECKED BETWEEN COUNTRIES
INDIVIDUAL REPORT

NAME_____

1. Why do you think the Haitians are leaving Haiti?

2. What obstacles do the Haitians face in leaving their country?

Activity Six: Cuba

Balseros from Cuba

It's a tremendous feeling to find those people, (*balseros*) but it has been depressing, too. We found raft after raft empty.

—*The Christian Science Monitor*, July 3, 1991

The migration from Cuba to the United States began in 1959 with the Cuban Revolution. From 1959 to 1980, 800,000 Cubans left the country with 85 percent of them going to the United States and Puerto Rico.[1] Though this migration has been defined by many as political (Cubans were fleeing a socialist system) there were individual economic reasons motivating the exodus. The socialist transformation of the economy in Cuba meant the loss of private lands and businesses for some. The case of Cuba illustrates the connection between economic and political reasons for migration.

The *balseros*, people who escape on small rafts, are a current example of this strong connection between political and economic reasons for migrating. A characteristic of the Cuban migration is that it is a one-way flow; at first many people thought that they would be able to return, but many have given up this possibility and settled in the United States.

The first wave of Cubans left immediately after the revolution in the years from 1959 to 1962. Most of the 215,000 people who left during those years were landowners, professionals, and managers of American companies in Cuba. Flights from Cuba to Miami were still operating. Then from 1962 to 1965, these flights were stopped, so leaving was more difficult. The 74,000 people who left the country during these years traveled to a third country, such as Spain or Mexico, before going to the United States. During the next wave, from 1965 to 1973, 340,000 people left on what were called the "Freedom Flights" from Cuba to Miami. Then in 1973 these flights were discontinued, and the numbers dropped to only 3,000 during the next seven years. Then in 1980, within a five month period, 124,769 Cubans became part of what is known as the Mariel Boat lift.[2] The Coast Guard has been recording increasing number of *balseros*, rafters, being rescued. Coast Guard officials say that the numbers may not even include all those that are leaving because the *balseros* that don't make it or are rescued by other organizations are not accounted for in the Coast Guard statistics.

The relationship between the United States and Cuba dates back to the Spanish-American War in 1898. The Platt Amendments passed by the United States Congress in 1901 also helped to shape the connection between these two countries. They created an American Naval Base, known as Guantanamo, on the island, and its continued existence is a

visible example of this tie. The economic relationship between Cuba and the United States prior to 1959 is another example of Cuban-U.S. ties: the United States controlled 40 percent of the sugar industry, 50 percent of the railroads, and 90 percent of telephone and electricity in Cuba. After the revolution these political and economic ties were cut, and the United States imposed an embargo on Cuba that is still in existence.

The Cuban community in Miami is an example of the power of the social networks that facilitate and support immigration. At present, an organization called *Hermanos al Rescate*/Brothers to the Rescue, sends small planes to search the stretch of the ocean between Havana and Florida for rafts. *La Casa de los Balseros*/The Cuban Refugee Transit Center, assists the survivors by providing food, clothing, and shelter until family members in the United States are contacted or until they are relocated by some other agency.

The immediate political future in Cuba brings up more questions than answers. Eventually, these answers will determine what further waves of migration will come to the United States or what groups of people might return to Cuba.

Outline of Activity

Students will read quotes from an interview with *balseros* who made the trip from Cuba to Florida. In addition students will examine Coast Guard statistics showing the increasing numbers of people leaving Cuba. The students will then stage a talk show during which the *balseros*, as the guests, will tell the class their reasons for leaving Cuba.

Extension Questions

1. How would you compare the case on Cuba migration with the other cases you have seen presented in class? What are the similarities? What are the differences?
2. How does the Cuban community help new immigrants? How would this kind of help affect migration?
3. What other "boat people" have you studied? Compare and contrast the different cases of "boat people".
4. What does risk mean to you? For what kinds of things would you be willing to take a risk?
5. Since most of the people leaving Cuba want to go to the United States, how should the United States government deal with these people?

Related Issues

- U.S. embargo on Cuba
- Relations between Cuba and the former Soviet Union
- Diplomatic relations between Cuba and the United States
- Fidel Castro
- Miami, the "Immigrant City"

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[1]Portes, *Latin Journey*, 84.
[2]Ibid. 84.

Balseros from Cuba
Activity Card

Cuba, the largest island in the Caribbean, is approximately 90 miles southeast of Florida. In 1959, Cuba experienced a revolution that caused many changes on the island. One major effect was that the government became a socialist one. Cuba received a great deal of economic aid from the Soviet Union until 1991. The United States and Cuba have not had diplomatic relations since shortly after the revolution. Since 1959, over 800,000 Cubans have left the island for the United States and Puerto Rico. Most of these Cubans came by airplane either directly to the United States or from another country. In 1980, 125,000 Cubans were allowed to leave on boats from a port in Cuba called Mariel.

In recent years more Cubans are leaving on small rafts. These migrants are called *balseros* from the word *balsa*, which means *raft* in Spanish. The *balseros* tie together inner tubes with wooden crates to make small rafts. They carry only some water and food. Then they attempt to cross the 90-mile stretch between Cuba and Florida by catching the currents of the Gulf Stream. They hope that they will make it to Key West or that they will be seen by a boat or airplane. The Coast Guard statistics account only for the ones it rescues. Other *balseros* are rescued by ships traveling in the area, and some die when their rafts sink. Some people say that only 1 out of every 4 *balseros* that attempt to cross makes it.

Read the interview of the three men who survived the trip between Cuba and Florida. Look at the statistics from the Coast Guard on how many Cubans have been rescued. Answer the following questions with your group:

1. What are the reasons these people give for leaving Cuba?
2. Which are political reasons and which are economic?
3. What do the statistics from the Coast Guard show about the numbers of Cubans leaving?
4. What are the conditions in Cuba that motivate people like these *balseros* to leave?
5. How does migration affect a community or country?

Group Task

You are Cuban *balseros* who have survived the trip from Cuba to the United States. You have been asked to tell your story on a talk show in the United States. As a goup, prepare a talk show with the host, the survivors, and some members of the audience. Have the host use the information about the balseros and the Coast Guard statistics to give the audience backgound. Be ready to present this to the entire class.

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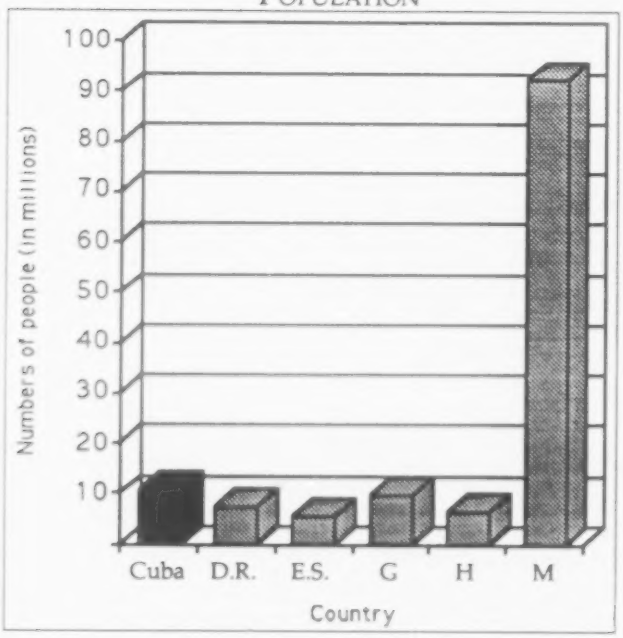
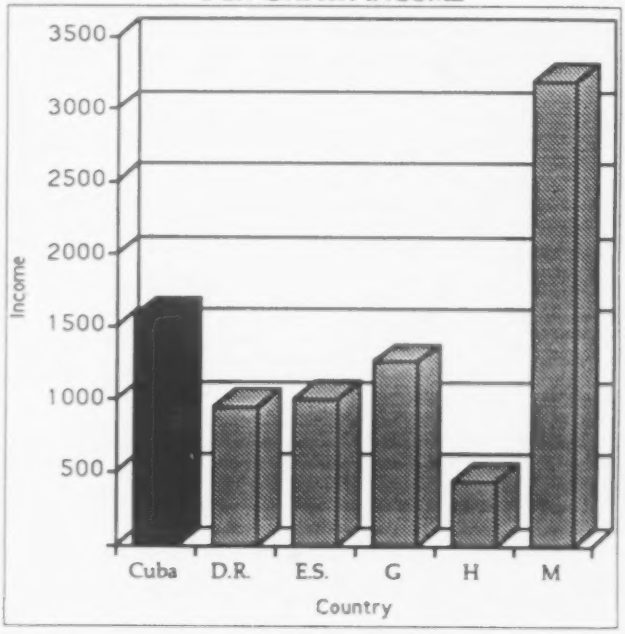
Balseros from Cuba
Data and Map Card

Population



Per Capita income



Map of Cuba

Balseros from Cuba
Resource Card 1

The following quotes are from an interview with three men, Edel Delgado, Raul Perez, and José Luis Ascencio, who left Cuba on a small raft in April 1993.

Life in Cuba was not that bad. It started to get difficult when what Fidel Castro calls "the Special Period" began. He began to take away basic products, and to reduce quotas. You know, in Cuba you get a booklet, it isn't like here in the United States. They began like that, taking away things. They started to eliminate the free markets, take away all those things that the people had access to. I don't really know the motives. One started to feel hunger, I don't know if it is because of the embargo by the United States, but, hunger, misery, there are no medicines, getting food in Cuba is very difficult.

Slowly I began to seriously think of a way to leave Cuba. When the special period came along and hunger became a way of life. Let me give you an example, in Havana, the capital, the electricity goes off 8 hours a day, they say it is because there is a lack of petroleum. But then you see that the sons and daughters of the Ministers have everything, cars to travel about. And tourists are the priority. And one begins to feel bad—like what am I, an animal, a slave?

You have to know a person really well to make a serious decision like this one. I saw that they had the same thoughts so we started to plan. They were people like me who wanted to leave. They didn't want to continue being an subject of this government.

It was all secret. We began to plan, buy food. But no one could know, especially not family. Because first it puts them in danger. And second, like let's say you told your mother, well, she gets all nervous and scared because she knows that many Cubans have died trying to cross to Florida and she might go and tell the police so that you won't go.

A mother prefers that you are alive, even though in jail, then dead. You can't tell anyone, only at the precise moment, like when you are ready to leave. Wait until the last moment.

Little by little we began to buy the things we need. First the inner tubes, you know the inside of the tires. It was hard to get these, because you can't tell people what you want them for because you could get arrested. But in Cuba since the situation is so bad, people have these to go into the ocean and go fishing. They catch fish for their family's consumption and then sell the rest. So anyway, this is the reason you can tell someone if they ask. We also needed canvas to go over the inner tubes. This was our raft. We had to take everything to the shore to put it together. The coast is well guarded. You have to study the place, this has to be well planned. But the weather was terrible and we couldn't leave. We spent five days in a mangrove swamp so that we could hide waiting for the right moment. We had one try but that failed. The swamp was terrible, mosquitoes, mud, we spent day and night hiding in there. We had some food. We found some flour and made fritters for the trip. We had a thing for water to drink.

About two hours out we all started getting seasick, throwing up. We all started to say one thing or another, what direction do we go, let's go this way, no that way. But finally we made a decision. It was a bitter experience.

I couldn't do anything. I couldn't help row, nothing. They had to tie me down, I was vomiting blood. But even now, knowing what the experience was like, I'd do it again. Not even to see my family would I return. I'll tell you in all honesty, if they had told me that my mother was dying, I would not return.

If I had to do it again, I would leave Cuba in the same way, on a raft.

We began to lose our strength, lose hope. We started to think the worst. Everyone started to have visions, to see things. This isn't superstition, no, we were tired, hungry, the sun. I was seeing things too, but I didn't want to say anything. But then when one of the guys said, "hey let's rest over there." I knew I wasn't the only one. I would pinch my legs to see if I was awake.

I'd like to return to Cuba some day, when the situation changes.

I'd like to be closer to my country.

Photographs provided by *Hermanos al Rescate*/Brothers to the Rescue

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Balseros From Cuba
Resource Card 2

Coast Guard Cuban Rescue Statistics

YEARLY

1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
47	19	43	27	44	59	391	467	2,203	2,557	777

MONTH BY MONTH

1990

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
42	24	18	47	40	25	22	55	84	30	9	71

1991

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
51	13	116	272	378	390	190	204	252	175	69	91

1992

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
80	53	144	153	191	93	293	485	468	263	191	143

1993

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
158	143	153	172	151*							

*As of May 18, 1993 (Release #05-24)

Balseros From Cuba
Individual Report

NAME_____

1. What are the reasons Cubans are leaving Cuba?

2 What are the obstacles they face?

Closure Activity

MIGRATION MOSAIC

Overview

Students will have the opportunity to compare and contrast the reasons why people move from all the activities. By making these comparisons, the students will be able to find commonalties and differences among the experiences presented in the activities. Finally, the students will represent their vision of migration by creating a mosaic.

Time

One hour

Materials

- "Tiles" made from 12 x 12 inches pieces of paper (preferably a heavier stock)
- Large pieces of paper on which to glue the "tiles"
- Markers
- Color pencils
- Glue
- Scissors
- Other materials such as cloth, magazines, or boxes to provide the students with options for creating their group mosaics
- Pictures of mosaics

Teacher Preparation

Cut enough 12 x 12 inch squares for each member of the class using either construction paper or heavy stock paper. Use a different color for each group. These 12 x 12 squares will be the "tiles" for the mosaic. Make sure you have materials (markers, paints, magazines, construction paper, objects, etc.) that the students can use to decorate their tiles. Either have large pieces of newsprint to serve as the background for the mosaic or have large sections of wall space designated for each group mosaic.

Suggested Procedure

Discussion

1. Initiate a discussion with the class using the original list of reasons for moving that the class made during the Orientation Activity. Ask the students if now that they have studied some specific cases of migration they have any new reasons to add to this list. What stories made the greatest impression? What do they remember about each of the countries? Ask them if there are any issues that they had not thought about at the beginning of this unit. How has studying about migration changed their perceptions about migration? Ask if they have any questions about why people move.

2. Using the Country Comparison Chart that they completed during the presentations of each activity, ask the students the following questions:

- Which countries have similar reasons for migration? Do they have similar conditions? Discuss other times and places in which conditions like these were present.
- From the interviews you conducted and from the activities, what are the main reasons people leave their communities or countries?
- What are some conditions that cause people to leave?
- What kinds of connections help people to move?
- What are some of the ways that similar connections have influenced movements of people in other places or during different historical periods?
- Describe some of the patterns of human movement that seem to occur again and again. What are some of the reasons that trigger these movements?
- How does migration shape both the sending and receiving communities?
- How is migration from Latin America today similar to or different from other forms of migration you've studied?
- What patterns emerged in studying migration from Latin America? Describe any other situations with which you are familar in which these patterns occurred.

Class Mosaic

1. Explain to the class that a mosaic is a decoration that uses small pieces of colored material, usually tiles, to form a design or a picture. Show the class pictures of mosaics.
2. Tell the class that in their groups they will be creating a mosaic using paper as their "tiles." Give each member of the group a tile. They can use other materials (pictures from magazines, cloth, or markers) to decorate the tiles.
3. Instruct the group that before they draw or create anything, they should discuss the following questions to help them decide on a theme for the mosaic.

- What is their vision of migration?
- How would they represent migration visually? What words would they use to symbolize migration?
- What symbol would they use to represent migration?

4. Instruct the group to decide on a theme before they begin to work on their tiles. Allow the students 15 minutes for discussion. Then announce that the Materials Managers can pick materials out for the group to begin the creation of the mosaic. Remind students that they each have a tile but that the task requires them to come up with one image for the entire group.

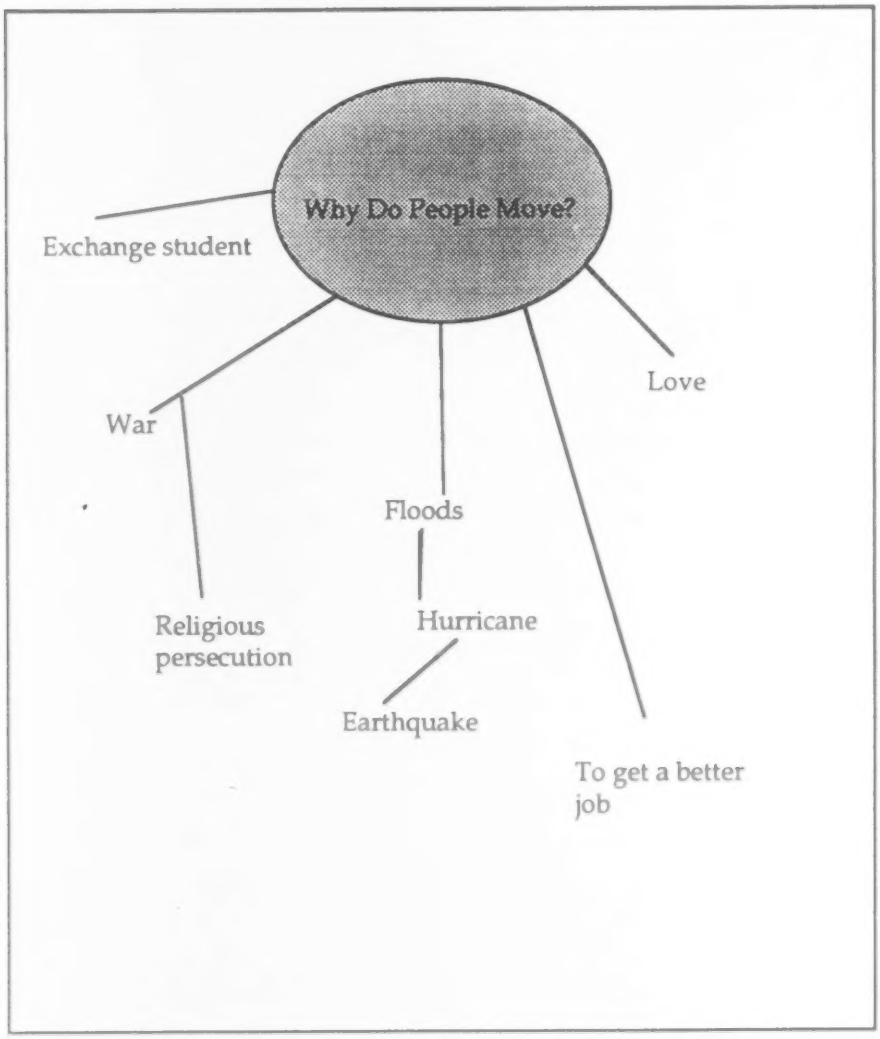
5. Tell the students that they have 30 minutes to create their mosaic. Once the groups are finished, instruct them to decide how they will present their mosaic to the entire class. Make sure that you have enough wall space around the room for the mosaics. Use tacks or masking tape to secure them to the walls and to make them visible to all the students.
6. After each presentation, ask the group the following questions:

- What is the theme of the mosaic?
- What is the image of migration?
- What is important to know about migration?

7. Conclude the class by giving the class specific feedback about some of the many abilities they have demonstrated throughout the unit.

APPENDICES

Concept Map



A sample of a concept map using the question "Why Do People Move?"

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NAME _____

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PHONE _____

Corridos from Mexico
Resource Card 1
(this one is recorded)

The Dishwasher

I dreamed in my youth of being a movie star,
And one fine day I came to visit Hollywood.

One day, desperate from all the revolutions,
I crossed to the USA without paying the immigration.

What a joke, what joke!
I crossed without paying a cent!

Upon reaching the station, I came upon a brother
And he invited me to work for *El Traque*.

I thought *El Traque* was a fancy department store,
But it was fixing the rails where the trains run.

What a brother! What a brother!
How you took me to the railroad tracks!

When I got tired of *El Traque* he invited me again
To pick tomatoes and to hoe beets.

There I earned indulgences crawling on my knees,
Bowing down for three, four, and five miles.

What poorly paid work
For working on one's knees.

My friend, who was no dummy, he stuck to it,
And when he had his fare he returned home to Mexico.

I worked for almost nothing and left for Sacramento.
When I had nothing left I had to work on the cement.

El Lavaplatos

Soñé yo en mi juventud ser una estrella de cine
y un día de tantos me viene a visitar Jolibud.

Un día, muy desesperado de tanta revolución
me pasé para este lado sin pagar la inmigración.

¡Qué vacilada! ¡Qué vacilada!
Me pasé sin pagar nada.

Al llegar a la estación me tropecé con un cuate
y me hizo la invitación de trabajar en *El Traque*.

Yo, *El Traque*, me suponía que sería algún almacén;
y era componer la vía por donde camina el tren.

¡Ay, qué mi cuate! ¡Ay, qué mi cuate!
¡Cómo me llevas pa' *El Traque*!

Cuando me enfadé de *El Traque* me volvió a invitar aquel
a la pizca del tomate y a desahijar betabel.

Allí gané indulgencias caminando de rodillas,
haciéndoles reverencias tres o cuatro y cinco millas.

¡Ay, qué trabajo tan mal pagado
Por andar arrodillado!

Mi cuate, que no era maje, él siguió dándole guerra
y al completar su pasaje se regresó pa' su tierra.

Y yo hice cualquier bicoca y me fui pa' Sacramento;
cuando no quedó ni zoca, tuve que entrarle al cemento.

What a horrible torment! What a horrible torment!
That so-called cement.

Pour some dirt and sand into the cement mixer.
Fifty cents an hour all day 'til the whistle blows.

I traveled through towns and cities, and all is such beauty.
I went through St. Louis, Missouri, and arrived at New York.

I went to Detroit, Michigan, the city of the automobile.
I visited the assembly lines, how beautiful it was!

I went on to the North Pole; I saw all its great fisheries.
I saw all the seals and swallows, which I have never seen.

I traveled on to California and saw all its orange groves
And all the huge tomato farms.

The beautiful state of Texas with its huge agricultural farms
Has many crops; all is very beautiful.

The *gringuitos* would ask me "Do you like what you see?"
It used to belong to the Mexicans, now it is all ours.

Good-bye, American men, good-bye American girls.
I take my leave, good-bye, I am going to see my Mexican girls.

The United States is beautiful, there is no doubt about that.
I had to return home, because of my love for Julia.

¡Ay, qué tormento! ¡Ay, qué tormento!
es el mentado cemento.

Echéle tierra y arena a la máquina batidora a cincuenta centavos hora hasta que el pito no suena.

Recorrí pueblos y villas, todo aquello es un primor:
pasé por San Luis Misuri y llegué a Nueva York.

A Ditroi, Michiga fui, ciudad de los automóviles:
visité sus maquinarias, ¡ay, qué bonito, señores!

Me pasé al Polo Norte, vi sus grandes pesquerías:
vi las focas y gaviotas que yo no las conocía.

Me pasé a California vi sus grandes naranjales,
y vi sus grandes plantíos de grandes jitomatales.

Bonito estado de Texas por su grande agricultura
pues tiene mucho plantíos. Todo es una hermosura.

Los gringuitos me decían:—Te gusta lo que aquí ves
Era de los mexicanos y ahora de nosotros es.

Adiós, los americanos, también las americanas
quédense, adiós, ya me voy; voy a ver mis mexicanas.

¡Bonito Estados Unidos, que no me quedó ni duda!
Me vine de por allá por el amor de mi Julia.

℗Public Domain 1984 by Arhoolie Productions, Inc. from *Texas-Mexican Border Music Vol. 3*

Corridos from Mexico
Resource Card 2

The Wetback Cockroach

The cockroach, the cockroach
Does not want to walk.
Because it doesn't have, because it lacks
Coca-Cola to drink.

The cockroach, the cockroach
Also wants to cross the border
To get a contract, to get a contract
And a few dollars to earn.

All are leaving the motherland,
The cockroach is leaving too,
Some are leaving through the desert
Others are crossing by train.

Some are crossing through Tijuana
And through El Paso also.
We are crossing like cockroaches
'Cause there's nothing to eat.

La Cucaracha Mojada

La cucaracha, la cucaracha
ya no quiere caminar,
porque no tiene, porque le falta
Coca-Cola que tomar.

La cucaracha, la cucaracha
también se quiere pasar,
para engancharse, para engancharse
y unos pesos así ganar.

Todos se van de la patria
la cucaracha también,
unos van por el desierto
y otros cruzan con el tren.

Atravesando en Tijuana
y por El Paso también
vamos como cucarachas,
porque no hay que comer.

from *Northward Bound: The Mexican Immigrant Experience in Ballad and Song*

Corridos from Mexico
Resource Card 3

I'm very unhappy to have to leave my family again, especially now because I have two sons who are graduating from high school and they are going to enter the university. I would like to be with them on their graduation, but they need the money I can make here so that they can get a good education. They deserve it; they are good boys and have worked and studied very hard.

Enrique

Yes, of course, I want to work and make some money, but the real reason is to know more about the world.

Roberto

I could see that even with all her talent and skill, with this husband she will never get ahead. I grew to care for her very much, and wished I could find an answer to the situation. I searched for a solution. I went to the Señor Cura [priest] and talked to him. I even went to a psychiatrist. They both told me that I didn't have a chance in this relationship. Well, what could I do? I couldn't stay there and work side by side knowing there is no hope.

So here I am, on my way to the United States. I have friends in Chicago who will help me find work. Perhaps there, I will be able to forget her and let God resolve this problem.

Jorge

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VISA FOR A DREAM
RESOURCE CARD 1
(THIS ONE IS RECORDED)

Visa for a Dream

It was 5 in the morning,
a theology student and a worker,
with a thousand solvency papers
that don't allow them to be honest.

It was 7 in the morning,
and one by one to the slaughter house.
Everyone has their price.
Looking for a visa for a dream.

The sun is burning their most inner self;
a consolation form with a 2x4
photograph that melts in the silence.

It was 9 in the morning, in the
Dominican Republic,
on January 8th, with a patience that ends because
there are no more visas for a dream.

Looking for a visa for a dream
Looking for a visa of cement and lime
and who will find me in the asphalt.
Looking for a visa for a dream
Looking for a visa, the reason to be
Looking for a visa not to return
Looking for a visa, necessity
Looking for a visa, that life gives me
Looking for a visa, a hit of power
Looking for a visa, what more can I do
Looking for a visa, to be shipwrecked
Looking for a visa, in the afternoon in the sea.

Visa para un sueño

Era las cinco en la manaña,
un seminarista y un obrero,
con mil papeles de solvencia,
que no le dan para ser sincero.

Era las siete en la manaña,
y uno por uno al matadero.
Pues cada cual tiene su precio.
Buscando visa para un sueño.

El sol quemandoles la entraña,
un formalario de consuelo,
con una foto dos por cuatro
que se derite en el silencio.

Era las nueve en la mañana,
Santo Domingo, 8 de enero
con la paciencia que se acaba
pues, ya no hay visa para un sueño.

Buscando visa de cemente y cal y en el asfalto
quien me va a encontrar
Buscando visa para un sueño
Buscando visa, la razón de ser
Buscando visa, para no volver
Buscando visa, la necesidad
Buscando visa, que la vida me da
Buscando visa, golpe de poder
Buscando visa, qué más puedo hacer
Buscando visa, para naufragar
Buscando visa, tarde de la mar.

(The sound of a helicopter and a voice saying: "Climb onto the ladder, get out of the water!")

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VISA FOR A DREAM
RESOURCE CARD 2

NEW YORK TIMES

Excerpts from Caribbean Exodus: U.S. Is Constant Magnet
by Howard W. French
May 6, 1992

SANTO DOMINGO, Dominican Republic — Before dawn on many days, in a ritual repeated across the Caribbean, long lines of people anxious to build new lives in the United States begin forming outside the high white walls of the American Consulate here.

Inevitably, many fail to clear the barrier before the building's sprawling courtyard is filled and no new applicants are admitted. But for those turned away there are touts outside buzzing like eager ticket scalpers, offering illicit passage aboard small boats to Puerto Rico, the perilous first stop for many on the way to New York or Miami.

"You'll never get the visa," said a recruiter who identified himself as A.A., explaining that he had adopted the initials of American Airlines to help drum up business. "Don't be an idiot. Ride with us and your chances are much better."

Scenes like this occur daily throughout the Caribbean, a place affected perhaps more than any other by the gravitational pull of the United States.

Hit by hard economic times and seduced more than ever by influences like mass tourism and satellite television, this region of 15 independent countries and a smattering of dependencies of the United States and European countries, with a total population of only about 33 million, has been consistently exporting more of its people in percentage terms than any other area of the world.

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VISA FOR A DREAM
RESOURCE CARD 3

NEW YORK TIMES

Excerpts from 5 Drown as Boat with Dominicans Capsizes
April 20, 1991

BOQUERON, P.R., April 19 (AP)— At least five people drowned today when a 20-foot motorboat loaded with more than 70 Dominicans capsized and sank in rough seas off the coast of this small western Puerto Rican port.

A police rescue boat that hurried to the scene, eight miles from Boqueron, overturned when survivors caused it to rock by clinging desperately to its side. But both police officers aboard were later rescued, and it did not appear that any of the casualties has resulted from this second accident.

The police said passengers on the sunken vessel were Dominicans who had been trying to enter Puerto Rico without immigration papers. Scores of people fleeing poverty in the Dominican Republic drown each year trying to ride flimsy boats across the hazardous 90-mile trip across Mona Passage, separating their homeland from Puerto Rico.

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VISA FOR A DREAM
RESOURCE CARD 4

NEW YORK TIMES

Excerpts from Brief Voyage to a Better Life, or a Watery Death
by Howard W. French
July 2, 1990

Higuey, Dominican Republic— For José Castillo and his small band of friends, a shimmering life of comfort and fast money lies just across the narrow, perilous strait that separates this country from Puerto Rico.

"My family tells me I am crazy," said Mr. Castillo, a stocky, fast-talking 28-year-old truck driver. "But life is easier in Puerto Rico. Those who return say there are plenty of dollars over there."

"I think about the danger of the *yolas*, how they are overloaded and take on water," he said, referring to the wooden boats, while he leaned on his motorbike in the shade. "But I think of a better life, too."

The lure to go is made stronger at Boca de Yuma and other places in the east by the clear reception of Puerto Rico's numerous radio and television stations, which serve up tempting images of material abundance and cosmopolitan sophistication that many find hard to resist.

Juan Julio Santana, 30, a fisherman, repainted his boat in bright reds and greens as he talked about the voyagers. "We have an idea why people go," he said. "There is nothing but misery in this place. No work, no opportunity, not even electricity."

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CHILDREN OF EL SALVADOR
RESOURCE CARD 4

San Salvador, El Salvador
September 30, 1985

Armando Rodriguez
Los Angeles, CA

Dear son:

I hope you find yourself well.

I give thanks to God that you are there because it is very dangerous for you here, because one of these nights some men from the barracks came looking for you and they went looking around and searching the house and they asked me where you were and I pretended as though you were still at school and when I told them this they all loaded their rifles and one of them was very angry, he told me that if they found you you were going to pay because you were a guerrilla and you already knew what happens to them if they get ahold of them, they came several nights and one of those they even threw me to the ground and threatened me, and they put a rifle to Daniel's head just like with me. When they left we couldn't sleep right anymore thinking they were going to return, they now come by here in the alley more often and Daniel has told me it would be better if we went from here to another colony and we're going to sell this house, I thank God you aren't here, although there is a pain in my soul, but it is better that you are far away. Also, would you believe, some men went to take away Chamba's brother-in-law Armando from the house in the early morning the week before, but luckily they didn't find him, they just searched the house, they say it's because of a photo that he took, I wonder what photo it is as he works with an American company, so the poor man sometimes comes home to sleep and sometimes not.

My mom and my brothers and sisters are well, everyone is studying, I haven't gotten sick. I send you these vitamins. When can you call me on the phone? Study, learn English because that is going to be useful to you in the future, take care of yourself. The neighbors send you greetings.

I love you
R. Isabel

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SEEKING ASYLUM
RESOURCE CARD 1

NOTE: The name of the person who made this declaration has been left out to protect her confidentiality and her safety. The names of the villages have also been changed. This case has not yet been decided.

Excerpts from a Declaration of _____ in support of application for **political asylum**

I was born on April 4, 1970 in Nebaj, in the department of El Quiché, Guatemala. I am an Ixil Indian, descendant of the **Mayas**. My family was poor. When we were growing up, life was difficult. We had no land for **cultivation** in Nebaj. Every year my father had to go to the south coast of Guatemala and hire himself out as a **migrant** farm laborer on the big coffee and cotton plantations in order to earn a little bit of cash to sustain us. We sometimes didn't have enough to eat. I never attended school because there were no schools.

I was only twelve years old when the **repression** of the military against the people was tremendous. This repression came because the military accused us of helping the **guerrillas**. The guerrillas, who were based in the mountains all around, often came down, and to other nearby towns asking the collaboration of the people. Some young boys went with the guerrillas up to the mountains. Some people gave food, some gave a small amount of money. Almost everyone in town gave something, whether they agreed or not, because they felt obligated.

The first brutal act of repression I remember was a terrible **massacre**. I was not in my town that day. I was with my father harvesting corn on a small piece of land my father has there. From the land we could hear what sounded like firecrackers; I thought there was a fiesta taking place. My father and I went up on a hill and saw that it wasn't a fiesta. We saw there were planes, and the sound we had heard was of bombs being dropped on the town.

On that day many people fled out of the town. We met some on the road, and they told me and my father about the massacre. My father and I began to cry. We did not return to town until early in the morning the next day. When we entered the town we saw **cadavers** in the plaza. My mother told us about the massacre. She told us that the soldiers had arrived very early in the morning, coming from the military headquarters. They had come to kill the people that they accused of helping the guerrillas. But because they were so angry they killed many more. The soldiers didn't leave right away. They made a list of people they accused of being **subversive**. My father and uncle were arrested and luckily then they were released.

I don't remember the exact dates, but my family left Guatemala and went to Mexico for a short time after the massacre. We went to Chiapas, Mexico. My uncle died of sadness in Mexico. After a

while my father went back to Guatemala to see if the situation appeared safer. He told us that the soldiers had left so we returned.

My father had to become a member of the **civilian patrol**. When the civil patrol first started, my father was obligated to patrol for twenty-four hours every three to four days. This mandatory civil patrol service brought more suffering and poverty upon us. Because of this my father and other men from our village could no longer go to the south coast to work. This increased our hunger; we ate corn, and some other green plants, but we never ate meat, and we didn't have enough money to buy shoes or clothing.

Because of all the violence and suffering I had witnessed, I was scared and distraught. At night I would dream of people in my village who had been killed. I would sometimes dream that they were still alive. Other times I would dream that the soldiers had their rifles aimed at me, my sister and my grandfather. I would wake up fearful that this was an omen that something had happened to them, so I would get up and make sure they were still all right. My grandfather told me that my dreams signified the war that would continue on our lands.

In 1985 I met_____ who asked me if I would accompany him to leave Guatemala. I had felt such great sadness and fear because of the situation that I agreed to leave with him. I entered the United States in the summer of 1986. Then we were arrested by the immigration authorities. We were scared to be sent back to Guatemala, so at first we said that we were Mexicans. But another friend who was also Guatemalan said he was from Guatemala. Then the immigration authority realized that we were also. We were given some papers but we couldn't read, and we didn't have a lawyer. We didn't know about political asylum. This is how it was that we were **deported** to Guatemala.

Dictionary of Terms

cadavers: dead bodies
civilian patrol: system initiated by the government in Guatemala to guard against guerrillas
cultivation: the preparation of land for the raising of crops
deport: to send out of the country
guerrillas: one who engages in warfare against the established govenment
massacre: the act of killing helpless human beings
Maya: a member of the Indian peoples of Mexico, Guatemala, Honduras, and Belize
migrant: a person that moves regularly to find work especially in harvesting crops
political asylum: protection and security from arrest given to political refugees by a nation
repression: the act of putting down by force
subversive: to be working secretly to overthrow the government

Seeking Asylum
Resource Card 2

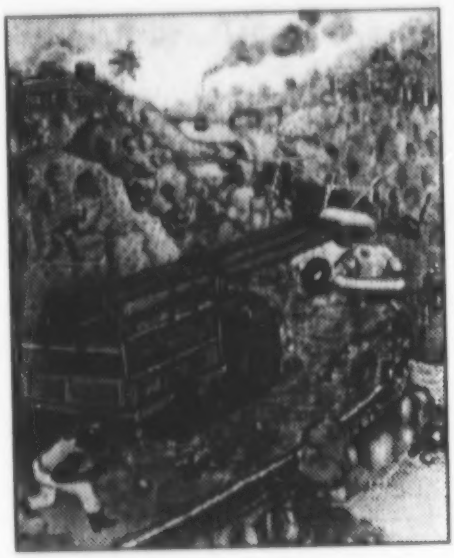
A young girl wearing a huipil.

A close-up of a huipil.

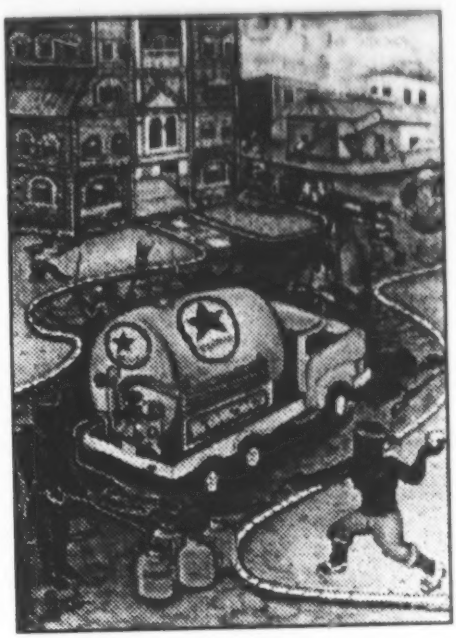
Shipwrecked Between Countries
Resource Card 1

The *Tonton Macoutes*, which means the bogey men, are a special police force that were started by President Francois Duvalier in 1957. They are still in existence today. The paintings shown below are by Haitian artist Lionel St. Eloi.

Macoutes are Killed Outside their House



A Macoute Truck is Ambushed



Man with Rock Threatens Texaco Man

© Copyright 1986 by Jonathan Demme

SHIPWRECKED BETWEEN COUNTRIES
RESOURCE CARD 2

KODAK

Tourist, don't take my picture
Don't take my picture, tourist
I'm too ugly
Too dirty
Too meager and too thin
Don't take my picture, white
Mr. Eastman wouldn't approve
I'm too ugly, too thin
And your Kodak will break
I'm too dirty and too black
Your Kodak will burst
Don't take my portrait, tourist
Let me be, white
Don't photograph my donkey
Donkeys here carry too much
Donkeys here are too little
Donkeys here don't eat
Tourist, don't shoot my house
My house is a house of hay
Don't take a picture of my poor house
My house is a house of clay
Go shoot the National Palace
Shoot Bicentennial Avenue
But don't take a picture of my tree
Tourist, I'm barefoot
And my clothes are all torn
Isn't this what you see?
Tourist, look at my hair
Your Kodak's not used to its color
Tourist, don't take my picture
You won't understand my pose
You won't understand a thing
My affairs aren't yours, tourist
Gimme five cents
And be on your way

Felix Morisseau-Leroy
(Translated by Jeffrey Knapp)

from *Haiti: Feeding the Spirit*, Aperture Foundation, 1992.

Shipwrecked Between Countries
Resource Card 3

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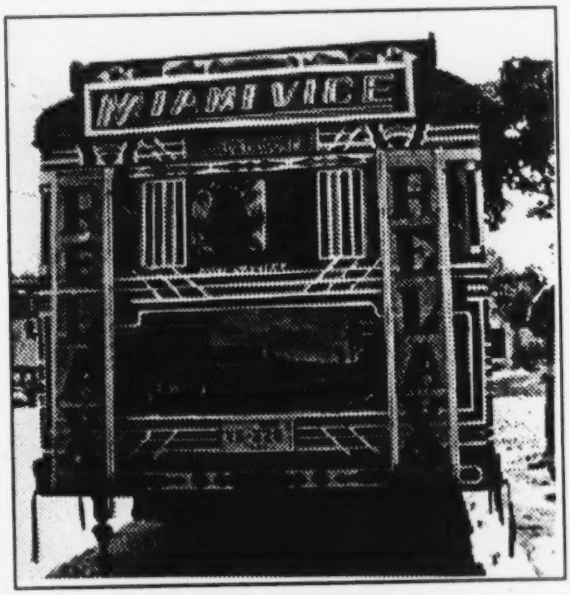
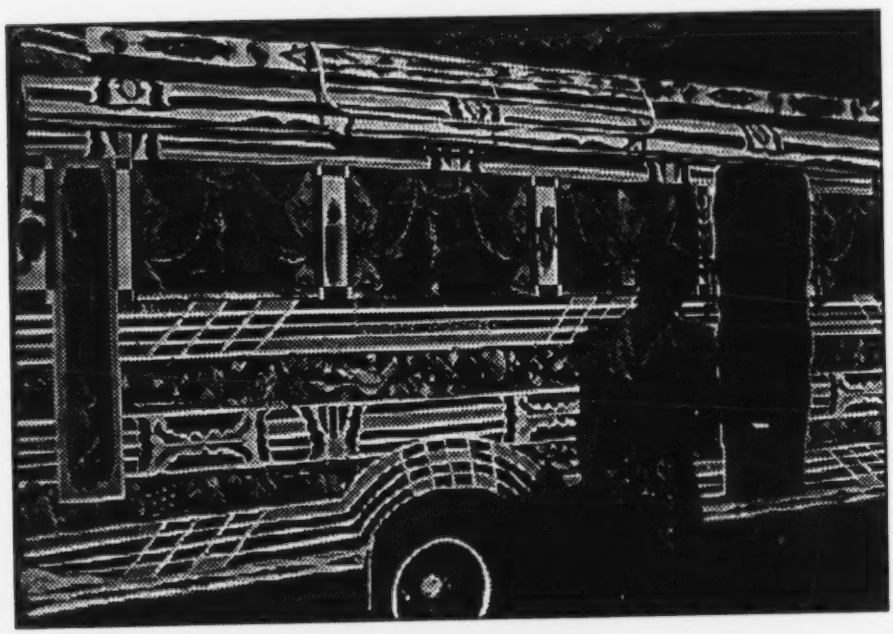
Shipwrecked between Countries
Resource Card 4



Tap-Tap painted with Miami Vice.



Tap-Tap painted with curtains.

© Copyright 1988 by *African Arts* from "Divine Horsepower" by Donald Consentino

Balseros from Cuba
Resource Card 1

The following quotes are from an interview with three men, Edel Delgado, Raul Perez, and José Luis Ascencio, who left Cuba on a small raft in April 1993.

Life in Cuba was not that bad. It started to get difficult when what Fidel Castro calls "the Special Period" began. He began to take away basic products, and to reduce quotas. You know, in Cuba you get a booklet, it isn't like here in the United States. They began like that, taking away things. They started to eliminate the free markets, take away all those things that the people had access to. I don't really know the motives. One started to feel hunger, I don't know if it is because of the embargo by the United States, but, hunger, misery, there are no medicines, getting food in Cuba is very difficult.

Slowly I began to seriously think of a way to leave Cuba. When the special period came along and hunger became a way of life. Let me give you an example, in Havana, the capital, the electricity goes off 8 hours a day, they say it is because there is a lack of petroleum. But then you see that the sons and daughters of the Ministers have everything, cars to travel about. And tourists are the priority. And one begins to feel bad—like what am I, an animal, a slave?

You have to know a person really well to make a serious decision like this one. I saw that they had the same thoughts so we started to plan. They were people like me who wanted to leave. They didn't want to continue being an subject of this government.

It was all secret. We began to plan, buy food. But no one could know, especially not family. Because first it puts them in danger. And second, like let's say you told your mother, well, she gets all nervous and scared because she knows that many Cubans have died trying to cross to Florida and she might go and tell the police so that you won't go.

A mother prefers that you are alive, even though in jail, then dead. You can't tell anyone, only at the precise moment, like when you are ready to leave. Wait until the last moment.

Little by little we began to buy the things we need. First the inner tubes, you know the inside of the tires. It was hard to get these, because you can't tell people what you want them for because you could get arrested. But in Cuba since the situation is so bad, people have these to go into the ocean and go fishing. They catch fish for their family's consumption and then sell the rest. So anyway, this is the reason you can tell someone if they ask. We also needed canvas to go over the inner tubes. This was our raft. We had to take everything to the shore to put it together. The coast is well guarded. You have to study the place, this has to be well planned. But the weather was terrible and we couldn't leave. We spent five days in a mangrove swamp so that we could hide waiting for the right moment. We had one try but that failed. The swamp was terrible, mosquitoes, mud, we spent day and night hiding in there. We had some food. We found some flour and made fritters for the trip. We had a thing for water to drink.

About two hours out we all started getting seasick, throwing up. We all started to say one thing or another, what direction do we go, let's go this way, no that way. But finally we made a decision. It was a bitter experience.

I couldn't do anything. I couldn't help row, nothing. They had to tie me down, I was vomiting blood. But even now, knowing what the experience was like, I'd do it again. Not even to see my family would I return. I'll tell you in all honesty, if they had told me that my mother was dying, I would not return.

If I had to do it again, I would leave Cuba in the same way, on a raft.

We began to lose our strength, lose hope. We started to think the worst. Everyone started to have visions, to see things. This isn't superstition, no, we were tired, hungry, the sun. I was seeing things too, but I didn't want to say anything. But then when one of the guys said, "hey let's rest over there." I knew I wasn't the only one. I would pinch my legs to see if I was awake.

I'd like to return to Cuba some day, when the situation changes.

I'd like to be closer to my country.

Photographs provided by *Hermanos al Rescate*/Brothers to the Rescue

Balseros From Cuba
Resource Card 2

Coast Guard Cuban Rescue Statistics

YEARLY

1983	1984	1985	1986	1987	1988	1989	1990	1991	1992	1993
47	19	43	27	44	59	391	467	2,203	2,557	777

MONTH BY MONTH

1990

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
42	24	18	47	40	25	22	55	84	30	9	71

1991

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
51	13	116	272	378	390	190	204	252	175	69	91

1992

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
80	53	144	153	191	93	293	485	468	263	191	143

1993

JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC
158	143	153	172	151*							

*As of May 18, 1993 (Release #05-24)

Corridos from Mexico
Activity Card

The border between Mexico and the United States is 2,000 miles long. It runs along four states on the United States side: California, Arizona, New Mexico, and Texas. On the Mexican side, five states share the border: Sonora, Chihuahua, Coahuila, Nuevo Leon, and Tamaulipas. In some areas there are cities on the border and in some areas only desert. People have been crossing the border to work in the United States for many years. One program between the Unted States and Mexican governments was called the *Bracero* (from the Spanish word *brazos* which means arms) Program. Workers were hired from Mexico and brought to work on the farms in California, Arizona, and other states in the Southwest.

Corridos are folk songs or folk ballads. The word *corrido* comes from the Spanish word *correr*, which means to run. A *corrido*, then, is a running account of a particular event from the point of view of a witness. *Corridos* have been written about many topics—the Mexican Revolution, heros, love, and immigration. The *corrido* is composed by ordinary people without pen or pencil and it is said that they are written *de puro corazón* (of pure heart). Many corridos are simply performed and are never written down. *Corridos* are popular in Mexico and throughout the United States.

Your resource cards contain some examples of *corridos* that deal with the theme of migration from Mexico to the United States. The *corrido* that is recorded was written in the early 1900s. Listen to it and follow along with the words. The other *corrido* provided on Resource Card 2 is a version of the "*La Cucaracha, La Cucaracha*." Resource Card 3 contains some quotes from different people who have migrated. Discuss the following questions with your group:

1. In the *corrido* "The Dishwasher/*El Lavaplatos*," why did this person leave Mexico? How does he describe his experience?
2. What attracts some people from Mexico to come to the United States?
3. What are the reasons people leave Mexico?
4. A sending community is the place people are leaving. A receiving community is the place they are going. How does migration affect both the sending and receiving communities?

Group Task

Your task as a group is to write a song expressing the reasons why some Mexican immigrants leave their homeland to come to the United States. Be ready to perform this for the class.

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VISA FOR A DREAM
ACTIVITY CARD

People wishing to enter the United States from another country have to apply for a visa from a United States Consulate, an office which is usually located in the capital of their country. A visa grants permission to go to the United States. There are different types of visas—tourist, student, and work visas. These visas show the custom officials in an airport that the person has permission to enter the United States. Depending on the type of visa the person is applying for, he or she will have to present certain papers to the officials at the Consulate. These documents could be statements that they are not criminals, that they are healthy, or that they are a student wanting to study at a university in the United States. Some people want to get into the United States so much that they will get false documents.

Between 1961 and 1990, 493,900 people from the Dominican Republic came to the United States legally. Many other Dominicans have entered the United States illegally. Notice on the map how close the Dominican Republic is to Puerto Rico. Some Dominicans cross on boats to Puerto Rico, from where they try to enter the United States.

Juan Luis Guerra, a songwriter from the Dominican Republic, is popular in Latin America. The song you will be listening to is an example of a merengue, a dance song. In this song, he describes the situation that exists in the Dominican Republic with people seeking visas to go to the United States.

Listen carefully to the entire song, following along with the lyrics provided. Read the articles that are included. Discuss the following questions with your group:

1. Why do the people in the song and in the articles want to travel to the United States?
2. What do these people know about the United States? How do they find out about life in the United States? How does this information influence their decision to leave the island?
3. What dreams might these people have that they would risk their lives?
4. What factors contribute to migration?

GROUP TASK

As a group, write a skit that shows the feelings and the dreams a group of people might have while standing in line waiting to obtain their visa to enter the United States. In addition to the people standing in line, another role to include could be the person who accepts or rejects visa applications. Make sure all the people applying have reasons and the necessary documents.

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CHILDREN OF EL SALVADOR
ACTIVITY CARD

El Salvador, a country about the size of Massachusetts, is located in Central America and has a population of approximately 5 million people. A civil war tore the country apart for more than a decade. During this time, a third of the population was displaced. This means that they had to move to another location because they were in danger or because their homes were destroyed. Many lived in refugee camps on the borders of El Salvador, in countries such as Honduras or Guatemala. A refugee is a person who has gone to another country to live because he or she felt endangered. Some, who had family and friends in the United States or in Canada, moved to these countries. Many children were orphaned during the war.

In January 1992, the two sides fighting in the war, the Salvadoran government and the Farabundo Martí National Liberation Front (FMLN) signed a peace treaty. Both sides are rebuilding the country. People who were living in refugee camps are now returning to El Salvador. Some of the Salvadorans living in the United States are waiting to return.

Drawings and pictures can sometimes tell a story better than words. Look at the drawings by Salvadoran children between the ages of eight and fourteen who were living in refugee camps. These are expressions of their feelings and of what they remembered. Read the letter from a father to his son who is living in the United States.

With your group discuss the following questions:

1. What do you see in the drawings? Describe what is happening in each of the drawings.
2. Share what you feel looking at these drawings and reading the letter.
3. Think about what was happening in El Salvador from what you see in the drawings and from the description in the letter. Why do you think the family in the letter made the decision that the son should leave?
4. Discuss whether the son had a choice about leaving the country.
5. Migration in El Salvador includes both people moving out of the country and people moving inside the country. How has migration in El Salvador affected that country?

GROUP TASK

Make a three dimensional sculpture expressing what it was like for people to leave El Salvador. As part of this sculpture, include objects representing why they had to leave. Try to incorporate the feelings they might have had leaving El Salvador. Use what the group has discussed about the drawings and the letter in the sculpture.

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Seeking Asylum
Activity Card

Guatemala is located in Central America and shares borders with Mexico, Belize, Honduras, and El Salvador. More than half of the population in Guatemala consists of indigenous people. Spanish is the official language, but more than 20 different languages are spoken. The indigenous peoples are descendents of the Mayans and live the northwest region of the country.

In Guatemala, there has been a war between the Guatemalan army and groups of people called guerrillas. Guerrillas are people who are against the government and want to change it. Some of the guerrilla groups were started by indigenous people who wanted land rights and to be able to have their own language and customs. Many indigenous people left Guatemala, crossing the border to Mexico because of this war. While some refugees stayed in Mexico, others went to the United States.

Refugees are people who leave their country because they feel that they are in danger. Some countries have a system by which a refugee can apply for political asylum. This means that they will be protected by that country and can live in that country legally. The person applying for political asylum first gets a lawyer, fills out applications, and then has a hearing with a judge who grants or denies asylum.

Read the declaration for political asylum by a Guatemalan refugee. Discuss the following questions with your group:

1. What are the reasons this person has for leaving Guatemala?
2. What is the situation in Guatemala that she describes? How does she make the decision to leave Guatemala?
3. Discuss what it means to be a refugee. How would it feel to be living outside one's country? How would it feel to be away from your home and your family?
4. Migration affects both the community that is losing people and the community that is gaining people. How has migration affected Guatemala, Mexico, and the United States?

Group Task

In Guatemala the women weave and embroider the clothes they wear. A blouse is called a *huipil.* Each village has a pattern that distinguishes them from other villages. Some of the designs on the cloth tell stories. The weaver uses symbols such as diamonds, snakes, butterflies, or people to tell the story. Look at the picture of a Guatemalan cloth on Resource Card 2.

With your group make a poster of a Guatemalan weaving with a design to show the reasons why people leave Guatemala. Be ready to explain to the class the meaning of the symbols and designs your group chooses.

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SHIPWRECKED BETWEEN COUNTRIES
ACTIVITY CARD

Haiti is one of the only French-speaking countries in the Caribbean. It is approximately 700 miles southeast of Florida. Haiti is also one of the poorest countries of the Western Hemisphere. Different groups in Haiti have been fighting for power and control of the government. In 1991 Jean Bertrand Aristide was elected president, but the military soon forced him out of the country.

Since 1991, the Coast Guard has rescued about 40,000 Haitians headed towards the United States. Haitians are leaving on small sailboats which are overcrowded and poorly made. Depending on the currents, it may take from a week to a month to make it to the United States. Many of the boats are found by the Coast Guard before they arrive in the United States. When the people are returned to Haiti, this is called repatriation. Some Haitians who have made it to the United States are being held at the Krome North Service Processing Center in Florida. Others were taken to the Guantanamo Naval Base on the island of Cuba. There is much debate about what to do with the Haitians who are headed to the United States.

Many Haitians are seeking political asylum because they feel their life is in danger. Such a person needs to apply for political asylum through a formal process. If their claim is valid then they are assigned a lawyer to help them fill out the applications and the other documents needed.

Look at the paintings and the political cartoon. Read the poem out loud with the group. Answer the following questions with the group:

1. Who are the *Tontons Macoutes*? Describe what is happening in the paintings.
2. Describe the feeling you get when you read the poem. Who is the voice in the poem? What feelings is this voice expressing?
3. What is the message in the political cartoon? How might this message affect a person's decision to leave the country?
4. From the information you have in the Resource Cards, why would people leave Haiti?
5. How does migration change a community or country?

GROUP TASK

In Haiti, *tap-taps* are buses which are decorated with pictures, sayings, or designs that are important to the owner. Look at the picture of the *tap-taps* on Resource Card 4.

With your group, construct a *tap-tap* and decorate it. Include in the decorations the reasons people are leaving Haiti. Think about the paintings, the poem, and the cartoons you looked at and try to include some of this information on your *tap-tap*.

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Balseros from Cuba
Activity Card

Cuba, the largest island in the Caribbean, is approximately 90 miles southeast of Florida. In 1959, Cuba experienced a revolution that caused many changes on the island. One major effect was that the government became a socialist one. Cuba received a great deal of economic aid from the Soviet Union until 1991. The United States and Cuba have not had diplomatic relations since shortly after the revolution. Since 1959, over 800,000 Cubans have left the island for the United States and Puerto Rico. Most of these Cubans came by airplane either directly to the United States or from another country. In 1980, 125,000 Cubans were allowed to leave on boats from a port in Cuba called Mariel.

In recent years more Cubans are leaving on small rafts. These migrants are called *balseros* from the word *balsa*, which means *raft* in Spanish. The *balseros* tie together inner tubes with wooden crates to make small rafts. They carry only some water and food. Then they attempt to cross the 90-mile stretch between Cuba and Florida by catching the currents of the Gulf Stream. They hope that they will make it to Key West or that they will be seen by a boat or airplane. The Coast Guard statistics account only for the ones it rescues. Other *balseros* are rescued by ships traveling in the area, and some die when their rafts sink. Some people say that only 1 out of every 4 *balseros* that attempt to cross makes it.

Read the interview of the three men who survived the trip between Cuba and Florida. Look at the statistics from the Coast Guard on how many Cubans have been rescued. Answer the following questions with your group:

1. What are the reasons these people give for leaving Cuba?
2. Which are political reasons and which are economic?
3. What do the statistics from the Coast Guard show about the numbers of Cubans leaving?
4. What are the conditions in Cuba that motivate people like these *balseros* to leave?
5. How does migration affect a community or country?

Group Task

You are Cuban *balseros* who have survived the trip from Cuba to the United States. You have been asked to tell your story on a talk show in the United States. As a group, prepare a talk show with the host, the survivors, and some members of the audience. Have the host use the information about the balseros and the Coast Guard statistics to give the audience background. Be ready to present this to the entire class.

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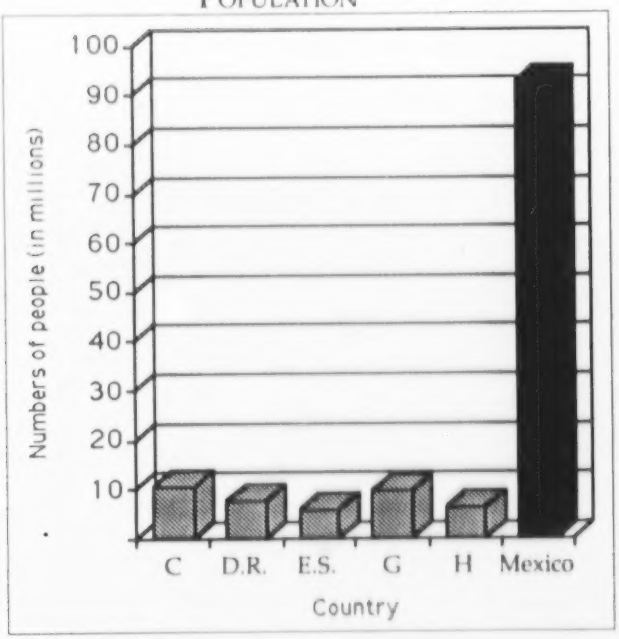
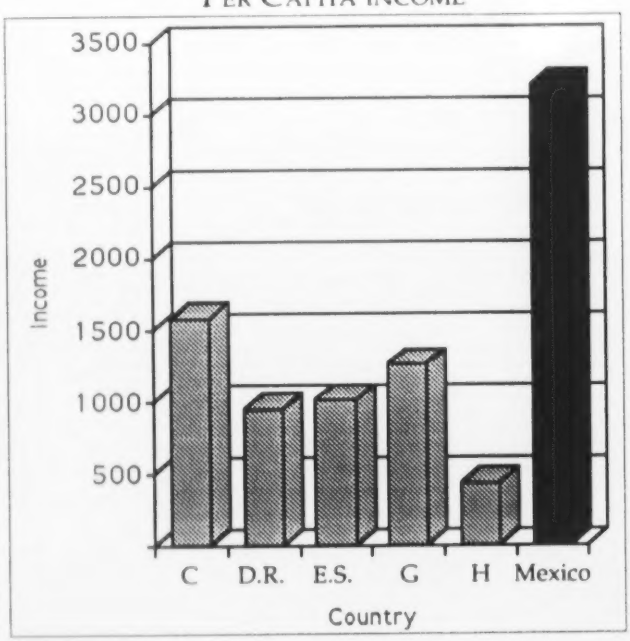
Corridos from Mexico
Data and Map Card

Population



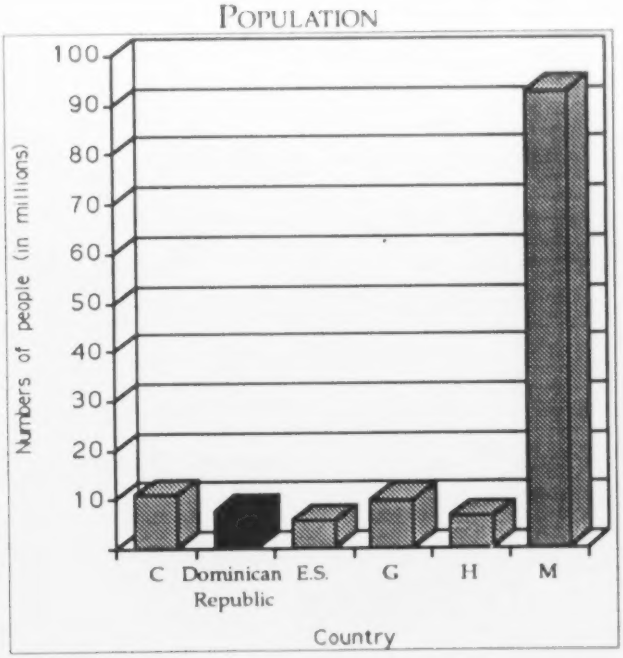
Per Capita income



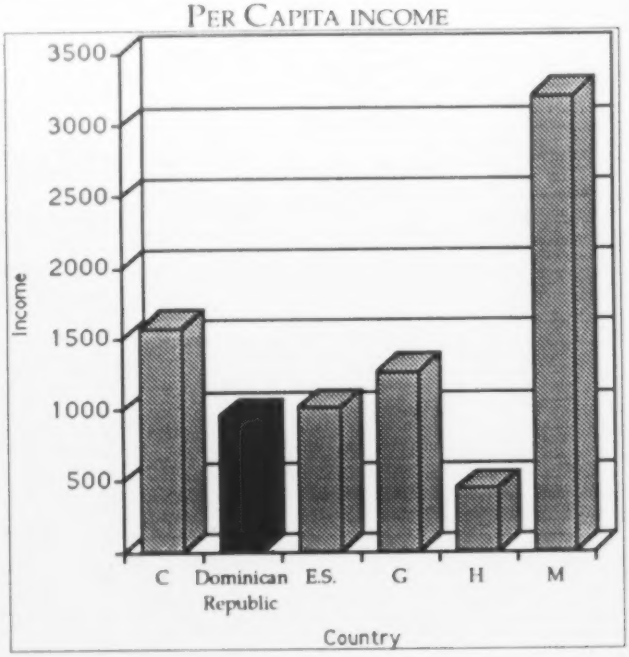
Map of Mexico

Visa for a Dream
Data and Map Card

Population

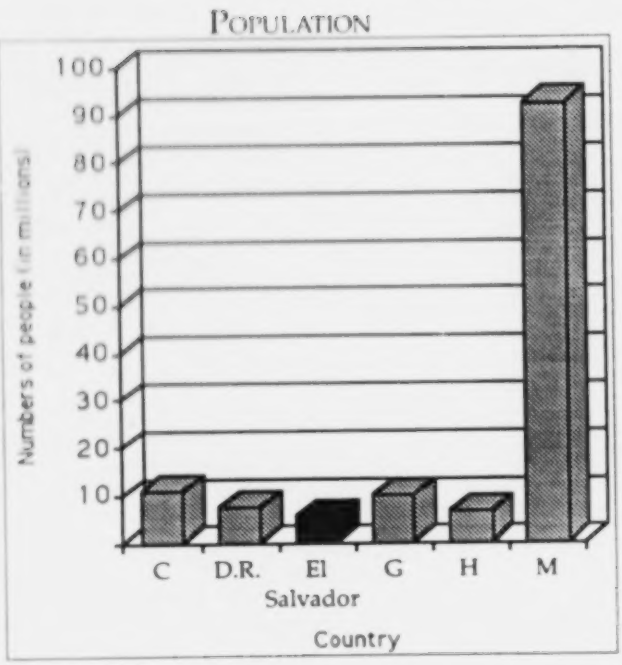


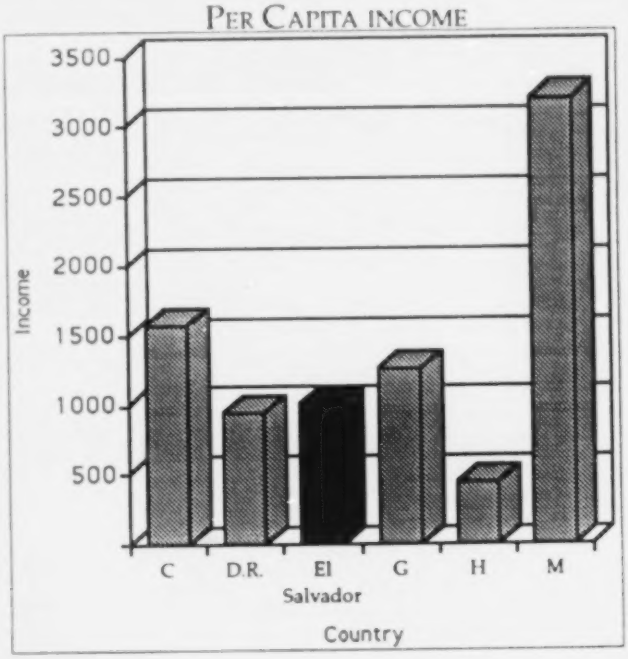
Per Capita income



Map of Dominican Republic

Children of El Salvador
Data and Map Card

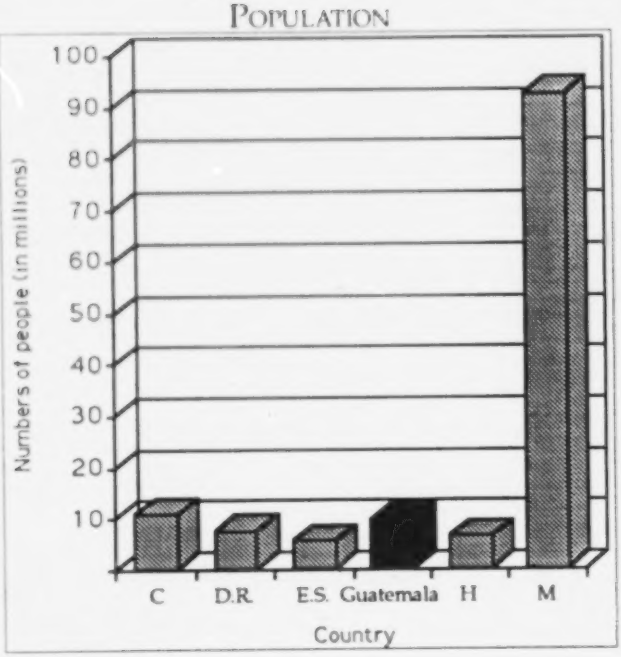




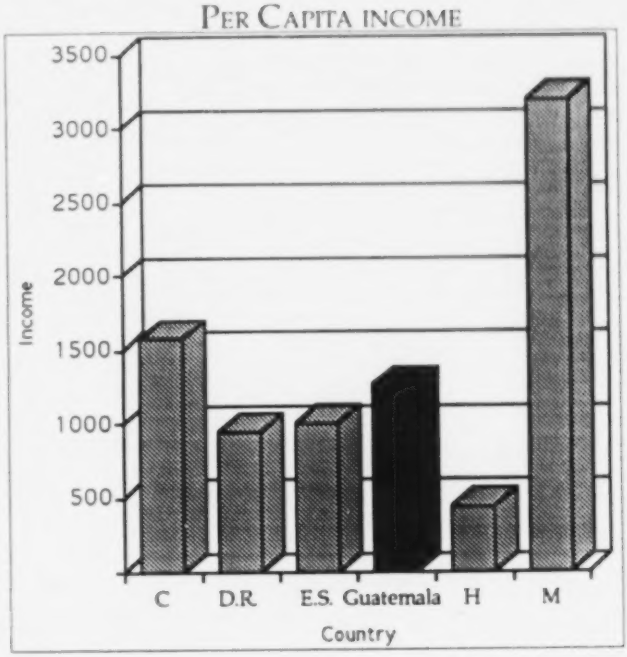
Map of El Salvador

Seeking Asylum
Data and Map Card

Population



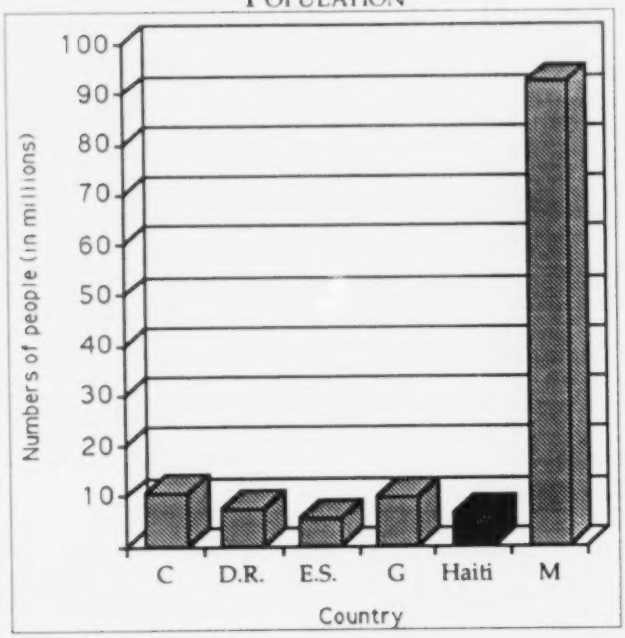
Per Capita Income



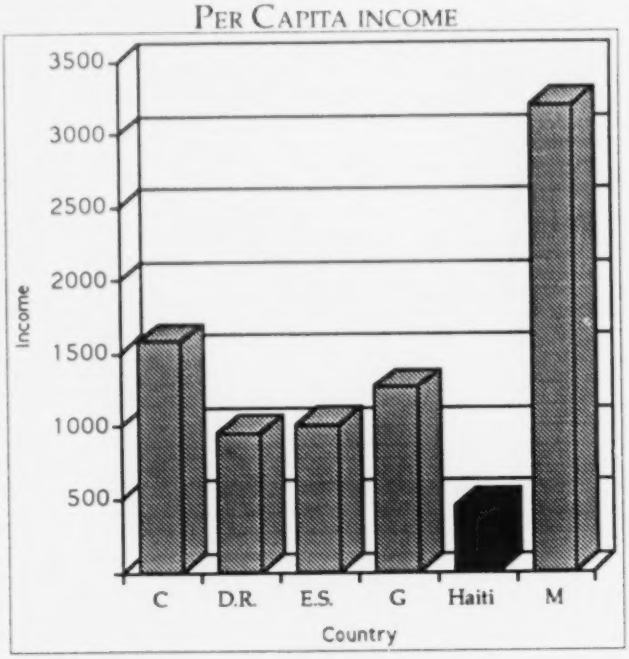
Map of Guatemala

Shipwrecked Between Countries
Data and Map Card

Population



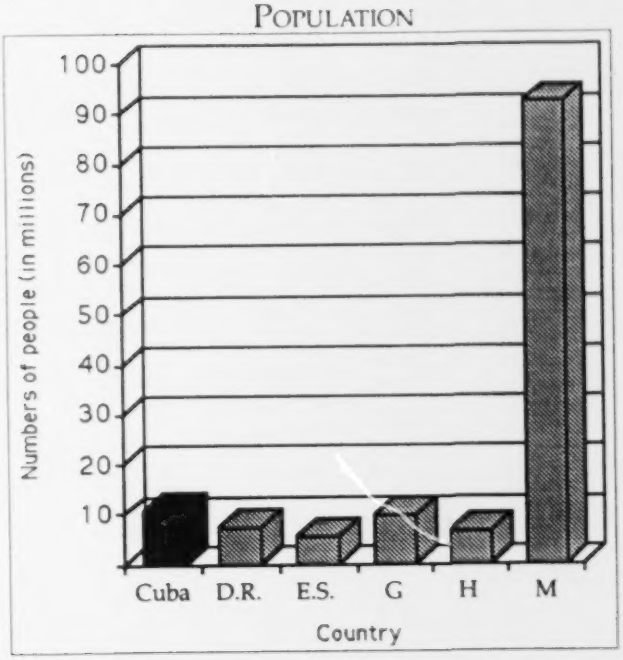
Per Capita income



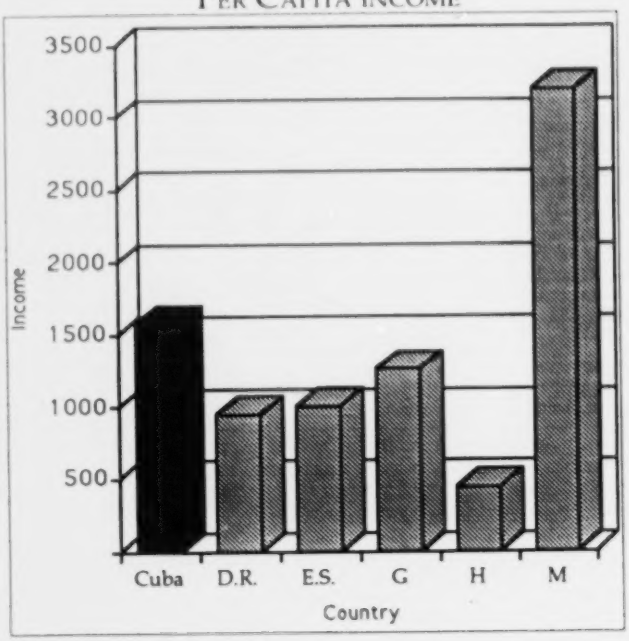
Map of Haiti

Balseros from Cuba
Data and Map Card

Population



Per Capita income



Map of Cuba

CHILDREN OF EL SALVADOR
RESOURCE CARD 1

"This is the situation in our country. The people in the armed forces are killing all of our brothers. They murder everyone equally, they kill us all, children, women, and old people."
Esto es la situación de nuestro país los de la fuerzas armadas nos están asesinando a todos nuestros hermanos sin distinguir todos por igual niños mujeres y ancianos.

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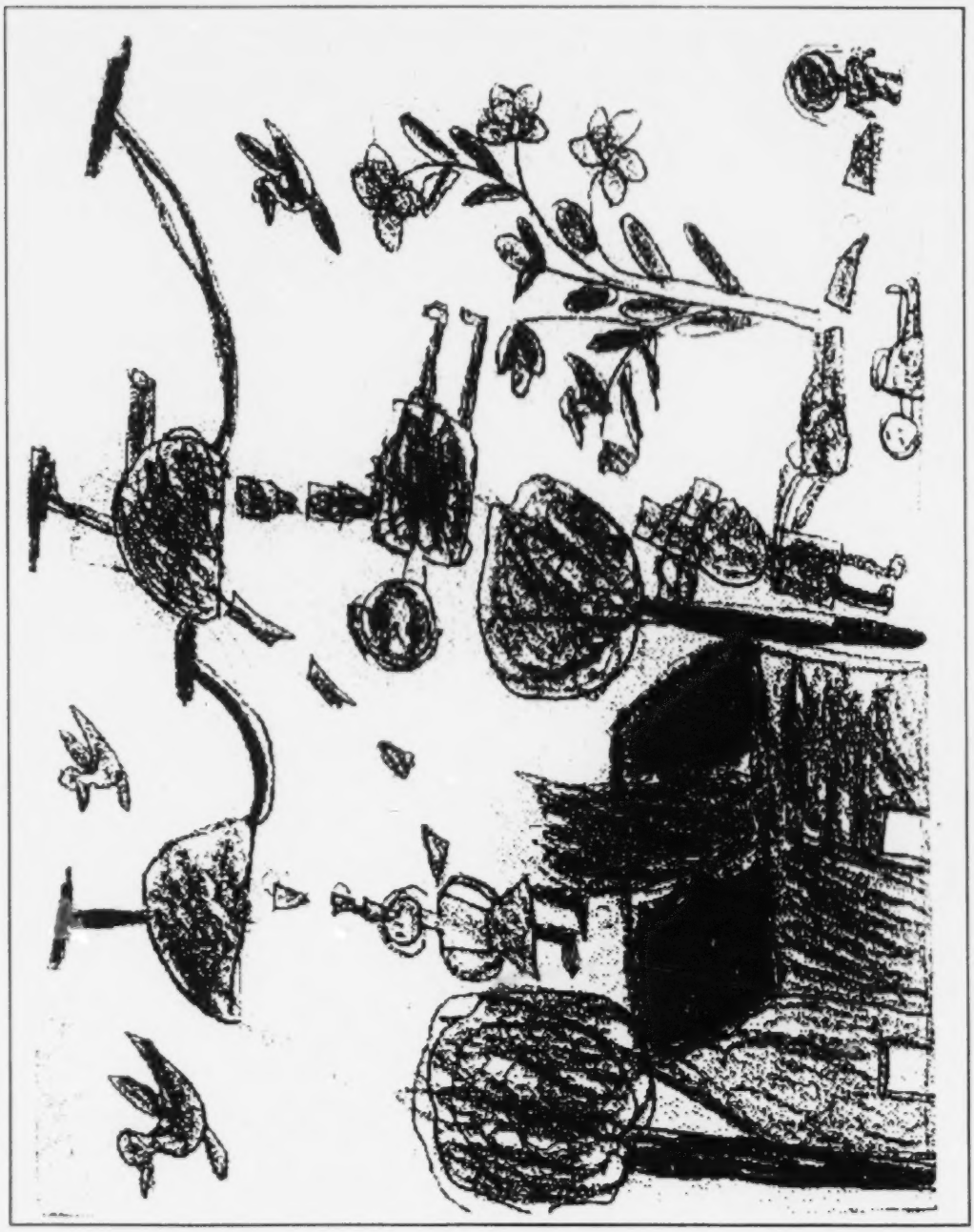
Children of El Salvador
Resource Card 2



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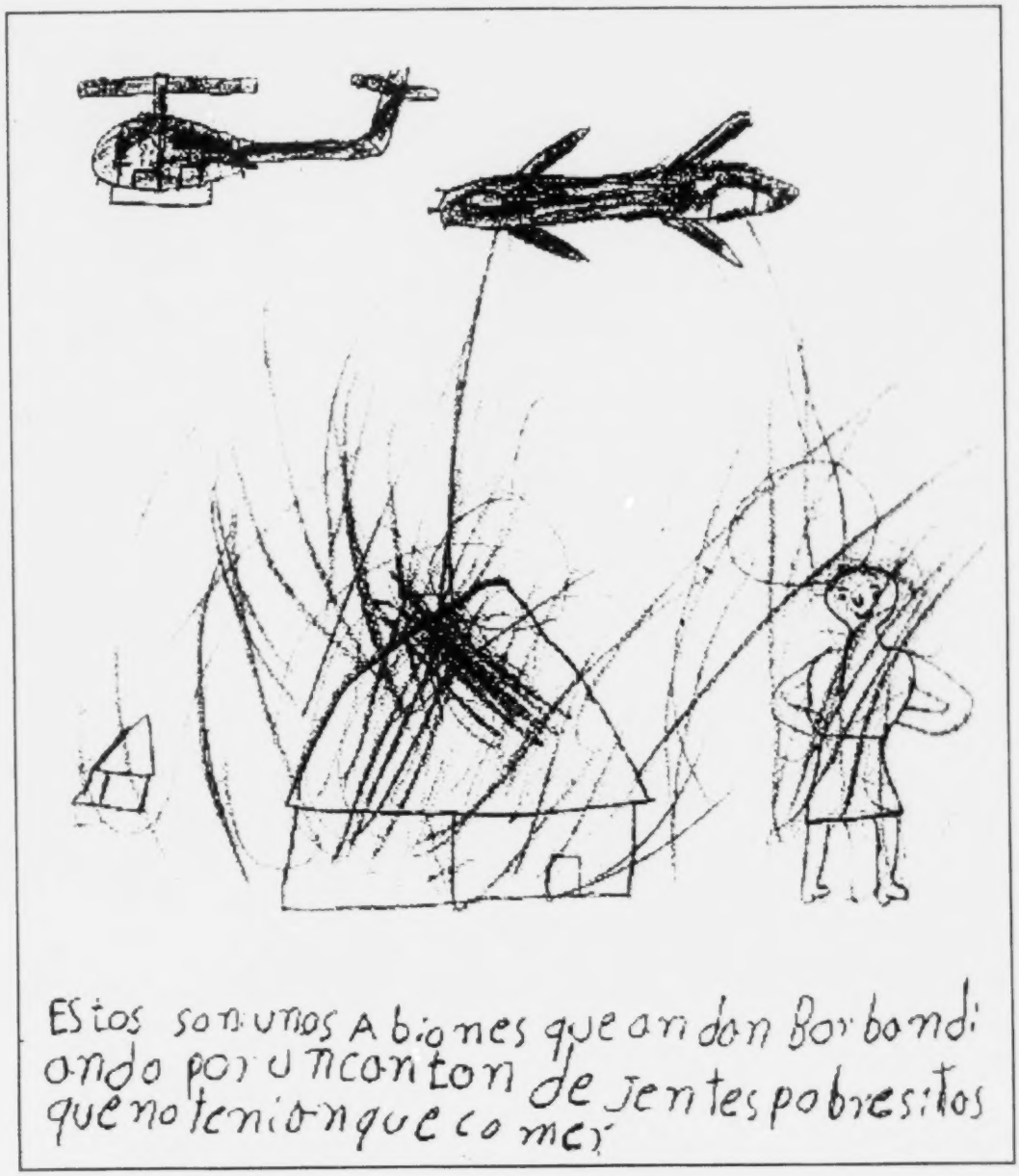
CHILDREN OF EL SALVADOR
RESOURCE CARD 3



"These are some planes that go bombing a bunch of poor little people who have nothing to eat."

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